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HISTORY OF SOUTHERN METHODIST MISSIONS

JAMES CANNON III



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HISTORY OF SOUTHERN
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History of Southern Methodist Missions

By

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Religion

PREFACE

THE author gratefully acknowledges help from many sources in the preparation of this volume. Since the book is designed for use as a text in mission study courses, and not as a source of research, footnotes and other such paraphernalia have been discarded.

Acknowledgment should be made of free use of materials from existing works on the same subject. There are few books now available to the average reader; so it has been thought inadvisable to publish a lengthy bibliography of works which could not be secured. The author has made especial use of Dr. Elmer T. Clark's book, "Healing Ourselves," in the treatment of the work of the Board of Missions in the United States. Miss Estelle Haskin's book, "Women and Missions," has been very useful in the field of the Woman's Department of the Board of Missions.

The author desires to express his thanks to the Missionary Research Library, New York City, for free use of their collection, and of course the library of the Board of Missions of the Methodist Episcopal Church, South, has furnished the chief source of material. He also wishes to thank Rev. A. C. Zumbrunnen, Home Cultivation Secretary of the Board of Missions, for the opportunity of preparing this volume, and for continuous advice and assistance. The members of the publication committee of the Board have all offered constructive suggestions. Dr. E. D. Soper, of Duke University, has read much of the manuscript, making helpful criticisms. A stipend from the Research Fund of Duke University has been available to cover necessary expenses of research.

My wife, Margaret Faw Cannon, has typed and corrected the manuscript, read the proof, and afforded unceasing help, encouragement, and inspiration.

JAMES CANNON, III.

DUKE UNIVERSITY, DURHAM, N. C., May 1, 1926.

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INTRODUCTION

THE Home Cultivation Department of the Board of Missions has set for itself the specific task of getting the whole Church to do its full share in world evangelization and Christianization. An important step in accomplishing this objective is the creation of a missionary-minded Church—one that is thoroughly possessed by the missionary spirit, the spirit of the missionary of to-day and yesterday, the spirit of the early disciples who received the great missionary commission from Jesus and carried it out; the spirit of Jesus himself.

One of the factors it proposes to use in making the Church thus minded is a comprehensive program of missionary education for the whole membership and constituency of the Church. By this means it expects to make the whole Church intelligent regarding the world's needs for evangelization and Christianization and to lead it to undertake its full share of meeting these needs.

A large and well-trained leadership is essential to accomplish this objective. Such a leadership, among other things, would necessarily need to be somewhat acquainted with the history of its own missionary enterprise. This book was written specifically for this purpose. It is not an exhaustive history of the Church's missionary work; such a history would require each chapter to be expanded into a separate volume. In fact, there are now extant such volumes on several of the chapters. But it is sufficiently extensive to give the salient and outstanding facts of the early development, the growth, and the present status of the missionary work of the Church both in the foreign and home fields.

This volume is one of a series of textbooks that are to be used in a group of studies in the field of MISSIONS AND

SOCIAL SERVICE under the joint auspices of the Board of Missions and the General Sunday School Board of the Methodist Episcopal Church, South. There will be twelve subjects in the course leading to a diploma.

The course is the result of six years of careful study and conference by a special committee composed of representatives of the two coöperating Boards. The book has been approved as a text in several leadership training schools of the Church that are putting some degree of emphasis on the study of missions—namely, the Summer Schools of Missions and the Pastors' Schools.

While the volume is primarily a textbook, it is also well adapted to general reading, and anyone wishing to familiarize himself or herself with the salient points of the missionary history of the Methodist Episcopal Church, South, will find this book well suited to the purpose.

A. C. ZUMBRUNNEN,

*Home Cultivation Secretary, Board of Missions,
Methodist Episcopal Church, South.*

NASHVILLE, TENN., May, 1926.

I

MISSIONS IN EARLY METHODISM

I. THE MISSIONARY INTERPRETATION OF HISTORY

PROFESSOR SELIGMAN has pointed out that there is not only an economic interpretation of history, but an ethical, an æsthetic, a political, a jural, a linguistic, a religious, and a scientific interpretation. It is equally true to say that there is a missionary interpretation of history. Following this interpretation, we are justified in claiming for the missionary that he too has "trod an open but unfrequented path to immortality." Paul in Asia Minor and in Southern Europe; Cuthbert in Northumbria; Francis Xavier in India; Bishop Pateson in the New Hebrides; Thomas Coke in Nova Scotia, the West Indies, and the remote sections of Ireland and Wales; Francis Asbury on the American frontier; David Livingstone in Central Africa—all these are significant figures in the secular as well as in the religious history of the people among whom they worked. To quote the words of a viceroy of India, "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." In the Samoan Islands stands a tablet to Geddie which says, "When he landed here in 1848, there were no Christians, and when he left here, in 1872, there were no heathens." Such a complete transformation is unusual, but represents the true meaning of the missionary to his age and people.

The missionary, therefore, is a person of significance in world history. That his work is not always open to the public eye, nor often recorded in permanent fashion,

does not alter the fact that when we seek to account for the triumph of Christianity in the Roman Empire, the conquest of Northern Europe by the Christian gospel after the fall of Rome, the winning of the British Isles to Christ and of the Western Hemisphere to Christianity, we must recognize that the largest single factor in these great changes of human life and thought was the humble, despised, and often martyred missionary. Missions, therefore, in the modern world must be taken into account by anyone who seeks to understand the great changes which occur sometimes under our very eyes. China is in ferment. India is full of unrest. Is it too much to claim that this divine discontent may have had its chief origin in the unseen but real and powerful influence which the gospel in the hands of missionaries has had upon the mind of the Orient?

II. PLACE OF METHODISM IN SECULAR, RELIGIOUS, AND MISSIONARY HISTORY

1. It has become a commonplace to say that the Methodist revival under the Wesleys and Whitefield saved England from the terrors of a "French Revolution." The work of Wycliffe and the Lollards in the fourteenth century eventuated in the English Reformation of the sixteenth. After conflict and controversy, this in turn gave way to Puritanism. Then came the Restoration under the Stuarts. Deism and agnosticism were rife in England during the time of the Hanoverian Georges; but whereas in France the state of despondency, degradation, and deism turned into a bloody revolution, in England the Wesleyan revival among the lower and middle classes saved the nation from the fate which befell France. The historian Lecky well sums up the sober judgment of history upon this period. He says: "Although the career of the elder Pitt, and the splendid victories on land and sea that were won during his

ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield. . . . It is scarcely an exaggeration to say that the scene which took place in Aldersgate Street forms an epoch in English history."

This revival was itself a great missionary campaign. John Wesley and his fellow workers differed from the men who to-day bear the title of missionary in no distinguishable quality. The need they faced was a missionary need, their gospel a missionary manifesto. Wesley himself was forty-two times in Ireland and twenty-two in Scotland, besides constant travels throughout England and Wales. The wide range taken by his circuit riders appears from the fact that men were appointed to North America, to Nova Scotia, to the West Indies, to India and Africa in the same minutes that stationed men in London and Bristol. What touched England was not simply a revival, but a missionary movement.

2. Not only in secular, but in religious, history did early Methodism play a great and important rôle. All the Churches in England and America, as well as on the Continent, felt its refreshing influence. New ideas, methods, and experiences were felt, and a broader outlook resulted. Even had there been no formally organized Methodist missions, the Wesleyan movement would still have been largely responsible for the new spirit in other denominations which made possible the great outbreak of missionary zeal that characterized the opening of the modern missionary era. The date commonly accepted for the inauguration of the period of modern missions is 1792. Yet the new spirit of enthusiasm among the nonconformist Churches of Eng-

land, and in the Established Church as well, which found expression in modern missions is traceable almost directly to the response of these bodies to the influence of the Wesleyans during the preceding half-century. John Wesley was in his grave when William Carey sailed for India, but Wesley made Carey possible.

3. Methodism, however, has a special significance in the modern missionary enterprise. Recent definitions of missions only emphasize its essentially missionary character. Besides the wide range of Wesley's personal travels, it is true to say, with earlier writers, that all the early Methodists were missionaries. A striking tribute to this missionary character of Methodism was paid by Edward Gibbon Wakefield in his "View of the Art of Colonization," in which, speaking in 1849 of the Wesleyan Methodist Church, he said:

It does not wait till there is a call for its services; it leads colonization; it penetrates to settlements where there is no religion at all and gathers into its fold many of those whom the other Churches utterly neglect. This Church alone never acts on the principle that anything is good enough for the colonies. Whether it sends forth its clergy to the backwoods of North America, the solitary plains of South Africa, the wild bush of Tasmania and Australia, or the forest, fens, and plains of New Zealand, it sends men of devoted purpose and first-rate ability, and selects its missionaries with as much care as the Propaganda of Rome. . . . It is truly a colonizing Church. It knows that in colonization, as you sow, so you reap; it acts in this belief with vigor and constancy of purpose, and with a degree of success that is admirable, considering its first "century" was only held the other day.

It would seem, therefore, that the historians of the Wesleyan Methodist Missionary Society are not alone in their belief that "amongst the larger Protestant Churches the Methodist communion is that which alone, from the outset and distinctly, adopted a world-wide aim." The world was not only Wesley's parish; it is that of his followers.

III. THE ORIGIN OF THESE MISSIONARY IDEALS

Whence came the missionary spirit and passion of Methodism?

1. The Moravians of Herrnhut exercised an influence over John Wesley, and through him over his followers, which has not been adequately recognized in world-wide Methodism. It was a band of Moravian missionaries, in whose company John Wesley, himself a missionary, sailed to Georgia, that first made him realize the insufficiency of his own spiritual life. In Aldersgate Street, years later, he "found his heart strangely warmed" after Peter Böhler, the Moravian preacher and missionary, had exercised as great an influence upon the founder of Methodism as did all of Oxford. Early in his career, Wesley visited Count Zinzendorf, the patron and chief of the Moravian Church, in the Moravian villages of Bohemia. While he did not adopt the Moravian program in its entirety, rejecting particularly their extreme pietism, he received from the Moravians two deep and lasting impressions—first, the absolute necessity of a warm Christian experience; and, second, a passion for the evangelization of the whole world.

Something of the missionary spirit of the Moravians may be seen from Warneck's statement that "in two decades (from 1732 onward) the little Church of the Brethren called more missions into life than did the whole of Protestantism in two centuries." Methodism, therefore, stands, through John Wesley, in almost filial relation to Moravianism. We owe to it a considerable part of what we most value in him, the missionary impulse along with the rest.

Quite possibly it was from the Moravians that Wesley got his idea of appointing his lay preachers indiscriminately to circuits in Great Britain and in North

America. It was not at all uncommon for two simple Moravian peasants to be sent out from Herrnhut without any visible means of support other than what was necessary to carry them on their first day's journey, yet with the confident expectation, both on their part and in the Moravian Church, that they would eventually reach their destination in the uttermost parts of the earth. Theirs was indeed a world parish.

2. The Wesley family for generations before the birth of its most famous member had been characterized by a great interest in foreign missions. Even in the darkest times of England's religious history the light of missionary zeal had been kept bright among them. John Wesley (or Westley), the grandfather of our John, had earnestly endeavored, before 1662, to go in some form of missionary service to Surinam, in the Dutch East Indies. He was first prevented from doing so by family circumstances, and later, being among the two thousand ejected clergymen of 1662, was without any ecclesiastical support. In the next generation, Samuel Wesley laid before the Archbishop of York an elaborate scheme of missionary work in the East Indies, arguing that the Dutch East India Company should be induced to facilitate the spread of Christianity. He expressed the conviction that such an object would be well worth dying for. He too was unable to accomplish his desire, but carried on a considerable correspondence with Governor Oglethorpe of Georgia.

Perhaps the largest single influence in John Wesley's youth was his mother. Susanna Wesley was very much impressed by reading the story of the Danish missionaries, Ziegenbalg and Plutschau, and their work in Tranquebar. "For several days," she said, "I could think or speak of little else." As the result of the impression made upon her by reading this story Mrs. Wesley began to give weekly instruction on missionary

themes to her children, and in his Oxford career John Wesley made reference to the benefit of this instruction.

When his thoughts turned to a foreign missionary career, it was but natural that he should turn to this family influence as a guide to his location abroad and seek employment in Georgia, of which his parents had so often spoken. It is sometimes overlooked that John Wesley went as a missionary to Georgia, appointed by the Society for the Propagation of the Gospel. It was his intention to give his life to missionary work among the American Indians—the Choctaws, Chickasaws, and Creeks of Georgia. Although he was three years in the colonies, he never succeeded in devoting his efforts exclusively to the Indians. However, he records in his Journal full accounts of such interviews as he was able to hold with them. Perhaps had he worked among the Indians rather than among people of his own race and language he might have found greater satisfaction in his ministry in Georgia.

It is to be expected that some record of his mother's attitude toward his plan to give his life to this work should have been made, and her comment was: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more." This attitude is in striking contrast to that of many mothers and fathers, who will rejoice at an opportunity for their sons and daughters to go to China, or Africa, or India in commercial or business capacities, but will not aid them, and often positively forbid them, to enlist in the task of presenting Christ to those who are in need.

It has been said that Wesley "brought back Methodism to England on his return from Georgia." This, however, is scarcely justified by the story of his experiences in Georgia and his own comments on his work there. In describing his reason for going to Georgia he wrote in his Journal, "Our end in leaving our native

country was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung or dross of riches or honor; but singly this, to save our souls; to live wholly to the glory of God." Upon his return to England he entered this opinion: "It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why (what I the least of all suspected), that I, who went to America to convert others, was never myself converted to God." Many years later, in editing his Journal, Wesley added as a footnote, "I am not sure of this." In this later opinion he was doubtless correct, but one in the disturbed state of mind as to his religious condition which is reflected in the Journal following the return from Georgia could hardly be said to have brought Methodism back with him. Unquestionably his experience in Georgia turned his mind increasingly to the deep spiritual need, not only of the American Indians, but of the American settlers as well, so that it is not surprising that the earliest Methodist enterprise which Mr. Wesley himself described as being of a missionary character was the sending of preachers to the American colonies.

Home missions among the Wesleyans began in 1756 when a special fund was raised to supply with the gospel the need of destitute sections in England and Ireland. In the conference of 1769 Mr. Wesley asked the question, "Who are willing to go to America as missionaries?" The call was answered by Richard Boardman and Joseph Pilmoor, for whose expenses the poverty-stricken itinerants contributed an average of seven dollars each. Only a few years later Francis Asbury, the father of American Methodism, responded to a similar appeal and received appointment as missionary to America.

Even before the death of Mr. Wesley the missionary operation of the Wesleyan Societies had become so extensive, both at home and in the West Indies, as to require the appointment of Thomas Coke to superintend them. That there was no larger foreign missionary organization among the early Methodists is due in part to the fact that John Wesley, holding all the world to be his parish, did first the thing that needed most to be done—namely, to spread scriptural holiness among the Protestant English-speaking people of Great Britain and America. Ahead of his day and of later days, he saw that there could be no permanent foreign missions without an adequately evangelized home base from which to operate. Yet even so, his foreign missions were by no means negligible in extent and importance.

IV. MISSIONARY INFLUENCES IN AMERICAN METHODISM

The subject of this volume, however, is the story of missions in American Methodism, and in this region also there were from the first special influences at work which determined the attitude of American Methodists toward world need.

1. Thomas Coke, the first Bishop of the Methodist Church in America, was also the most active missionary known in all the connection. He was known in the British Conference as the "Foreign Minister of Methodism." This title was earned by years of personal effort, thousands of dollars of his own fortune, and unceasing appeals in public and in private spent in promoting missionary work around the globe. Thomas Coke was the first man of modern times to lay out and prosecute a complete plan for the conduct of missions, both at home and abroad. While all due credit should be given to William Carey and the Baptist Missionary Society which in 1792 sent him and his party to India, yet in all fairness it must be pointed out that while

Carey was still but thinking of India and the Orient, Wesleyan Methodists were already operating a successful mission in the West Indies.

It is true that the Methodists were not operating in the form of an organized missionary society at this time, but for several years they had been taking collections in their chapels. A missionary committee of the Wesleyan Conference, of which Coke was always the chief member, collected money throughout the Church at large, and the missions were conducted by this committee. For many years, even after he had been appointed Bishop and Superintendent of the American Methodist Church, Coke was designated in the minutes of the British Wesleyan Conference as "Superintendent of the Foreign Missions," and he had actually drawn up a plan for a missionary society in 1786. This was laid aside, but later, when the London Society was felt to be unfavorable to the proclamation of ideas which Methodists considered essential, local societies were organized throughout the British connection.

One of Coke's first acts in America was to send missionaries to Nova Scotia from the "Christmas Conference" of 1784, and even in the poverty-stricken American colonies just after the Revolution he did not cease to ask for funds with which to support missionary enterprises. This interest he kept before the American Church on every visit which he made during the years of his connection with it. From his base in Great Britain he conducted a flourishing mission in the West Indies, with which he first became connected in 1786, and which numbered at one time during his life eleven thousand members. He organized and superintended missionary operations among the Welsh and Irish, providing for the preaching of the gospel to the needy classes of these sections in their own language, and did a similar work for remote sections of England.

Having succeeded in these enterprises, Coke planned a mission on a large scale to India and the East Indies. In 1813 he himself, accompanied by six Methodist missionaries, set sail for Ceylon. In appealing to the British Wesleyan Conference to authorize this mission he said: "If you do not let me go, you will break my heart." The expenses of this expedition were paid almost entirely from his own resources, for the Conference which authorized it borrowed from him three thousand pounds to pay its part of the cost.

Bishop Coke died while this company was still at sea in May, 1814, and is buried in the Indian Ocean. While this mission for the time being came to absolutely nothing and was abandoned, the death of Bishop Coke under such circumstances created a great impression upon the mind of the Church both in England and in America. Within a few years, missionary societies in both countries began to prosecute the work which Coke had raised up.

Thus Coke was in every way worthy to be the associate of Wesley and Asbury. For nearly thirty years he had charge of all the foreign missions of Methodism, and by his ceaseless toil and activity thousands of souls were brought to the knowledge of the Christian gospel. The British Wesleyan Conference in its notice of his death said: "Under his influence, missions were established in almost every English island in the West Indies. The flame of his missionary zeal burst forth on British America. Societies were also formed by him, or under his superintendence, in Nova Scotia, New Brunswick, and the islands on the eastern coast of the American continent, and subsequently in the Bahamas and Bermuda; and to the coast of Africa also he directed his zealous effort. In the prosecution of this noble work he stooped to the very drudgery of charity and gratuitously pleaded the cause of a perishing world from door to

door." Francis Asbury, who knew him long and intimately, paid this tribute to his memory: "Coke, the gentleman, the Christian, the scholar, the writer, the superintendent, the preacher, the missionary, is no more. All immortal, all divine! Take him in every direction, the greatest man of all the Oxonian Methodists. I suppose sixteen times he crossed the Atlantic; the seventeenth to Bombay on the grand Asian mission. In going to Ceylon he died. Possibly for thirty-five years the true slave of the Methodist Church, he spent his own and his wife's fortune, and his life, in the missionary work. He begged thousands, if not hundreds of thousands, for the work of God." A further estimate of Coke in Asbury's Journal states: "By vote of Conference, I preached the funeral sermon for Dr. Coke, of blessed mind and soul, of the third branch of Oxonian Methodists, a gentleman, a scholar, and a bishop to us; and as a minister of Christ, in zeal, in labors, and in services, the greatest man in the last century."

2. Francis Asbury and other pioneers of American Methodism were not slow to join in with the world-wide plans of Wesley and Coke. Their immediate task was to evangelize the newly opened territory west of the Allegheny Mountains, as well as to minister to the needs of men and women in the more settled communities along the Atlantic seaboard. In this he was ably supported by the hundreds of circuit riders who went wherever the new population of America was to be found. Asbury required nothing of his preachers that he himself had not already performed. Though he was great as an organizer, as a statesman, as an administrator and as an inspiring leader, he was greatest as a tireless evangelist. More than any one man he was responsible for sending religious influences wherever the American frontier was opening up. Beginning in 1812, he carried a little book in which he entered the

record of money raised by him for the "missionaries," by which he meant the preachers among the negroes, the Indians, and the frontiersmen.

President Roosevelt, during his term of office, paid the following tribute to the Methodist circuit rider: "The Methodist Church played a great part in many lands, and yet I think I can say that in none other has it played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the sixscore years since the constitutional convention made us really a nation. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk. The whole country is under a debt of gratitude to the Methodist circuit rider, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersman, while at the same time ministering to his spiritual needs and seeing that his material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

It is not always realized that these Methodist circuit riders were, in the main, beardless youths, beginning their ministry as itinerants usually at about sixteen years of age. In the early years of American Methodism, when they married they were forced to locate in order to secure an adequate support for their wives and families. Hence there was a constant demand for new preachers, and the ministry of the Church was kept young and full of zeal. Both Asbury and Coke were bishops before they were forty years old. Coke made a note in his Journal, following his first American Conference, on the youthful impression given by the assembled circuit riders.

Francis Asbury's monument, recently erected in the national capital, strikingly portrays the attitude and the condition of all good circuit riders. He is mounted upon a weary horse. He himself seems driven by wind and storm. He carries no baggage save his saddlebags, containing a change of clothes, a Bible, a hymn book, and one or two other books, but his face is toward the sunrise, and a grateful posterity has raised this statue as a tribute to his devotion. At its unveiling on October 16, 1924, the President of the United States, Hon. Calvin Coolidge, speaking in behalf of an appreciative nation, in the course of an extended address paid a striking and a fitting tribute to the significance and importance of the work of Asbury in the making of America. President Coolidge spoke in part as follows:

A wide variety of motives has gone into the building of our republic. We can never understand what self-government is or what is necessary to maintain it unless we keep these fundamentals in mind. To one of them Francis Asbury, the first American bishop of the Methodist Episcopal Church, and his associates made a tremendous contribution.

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty and the rights of mankind. Unless the people believe in these principles, they cannot believe in our government. . . .

Just as the time was approaching when our country was about to begin the work of establishing a government which was to represent the rule of the people, when not a few, but the many, were to control public affairs, when the vote of the humblest was to count for as much as the vote of the most exalted, Francis Asbury came to America to preach religion. He had no idea that he was preparing men the better to take part in a great liberal movement. He did not come from political motives. Undoubtedly they were farthest from his mind. Others could look after public affairs. He was a loyal and peaceful subject of the realm. He came to bring the gospel to the people, to bear witness to the truth and to follow it wheresoever it might lead. Wherever men dwelt, whatever their condition, no matter how remote, no matter how destitute they might be, to him they were souls to be saved.

For this work, the bearing of the testimony of the truth to those who in his later years were sovereign American citizens, he had a peculiar training and aptitude. He was the son of a father

who earned his livelihood by manual labor, of a mother who bore a reputation for piety. By constant effort they provided the ordinary comforts of life and an opportunity for intellectual and religious instruction.

It was thus that he came out of a home of the people. As early as the age of seventeen he began his preaching. In 1771, when he was twenty-six years old, responding to the call for volunteers, he was sent by Wesley to America. Landing in Philadelphia, he began that ministry which, in the next forty-five years, was to take him virtually all through the colonies and their western confines, and into Canada; from Maine on the north almost to the Gulf of Mexico on the south.

He came to America five years after the formation of the first Methodist Society in the city of New York, which had been contemporaneous with his own joining of the British Conference as an itinerant preacher and a gospel missionary. At that time it is reported that there were three hundred and sixteen members of his denomination in this country.

The prodigious character of his labors is revealed when you remember that he traveled some six thousand miles each year, in all about two hundred and seventy thousand miles, preaching about sixteen thousand five hundred sermons and ordaining about four thousand clergymen, besides presiding at no less than two hundred and twenty-four Annual Conferences. The highest salary that he received was eighty dollars each year for this kind of service, which meant exposure to summer heat and winter cold, traveling alone through the frontier forests, sharing the rough pioneer's cabin until his worn-out frame was at last laid to rest. But he left behind him as an evidence of his labors six hundred and ninety-five preachers and two hundred and fourteen thousand, two hundred and thirty-five members of his denomination. The vitality of the cause which he served is further revealed by recalling that the three hundred and sixteen members with which he began has now grown to more than eight million.

His problem during the Revolutionary War was that of continuing to perform his duties without undertaking to interfere in civil and military affairs. He had taken for the text of his first sermon in America these very significant words: "For I determined not to know anything among you save Jesus Christ and him crucified."

When several of his associates left for England in 1775, he decided to stay. "I can by no means agree to leave such a field for gathering souls to Christ as we have in America," he writes. "Therefore, I am determined, by the grace of God, not to leave them, let the consequence be what it may."

But he had no lack of loyalty to the early form of American government. When the inauguration of Washington took place on April 30, 1789, the Conference being in session, Bishop Asbury moved the presentation of a congratulatory address to the

new President. His suggestion was adopted, and the Bishop, being one of those designated for the purpose, presenting the address in person, read it to Washington.

(This address was signed also by Thomas Coke as joint superintendent of the American Methodist Church. Though he had no part in preparing or delivering it, and signed merely as an officer of the American Church, Coke was left without any appointment at the next session of the British Wesleyan Conference, which exercised some control over him even while he was bishop and superintendent of the American body.)

That Asbury regarded his work in America as a missionary undertaking appears in the following entry in his Journal made on August 1, 1815, during the last year of his life: "At Washington a Baptist missionary came into town collecting for foreign lands; we labor for those at home. Feeble as I was, the necessity of bearing testimony to the truth pressed upon me. As our Baptist brother talked and read letters upon missions to foreign lands I thought I might help with a few words. I related that a few years past a London Methodist member, in conversation, had complained to me that the kingdom and the Church had given so largely to support distant missions. I observed in reply that the Methodist preachers who had been sent by John Wesley to America came as missionaries; some of them returned, but all did not. And now, behold the consequences of this mission! We have seven hundred traveling preachers and three thousand local preachers, who cost us nothing. We will not give up the cause, we will not abandon the world to infidels; nay, we will be their plague, we will find them herculean work to put us down. We will not give up that which we know to be glorious until we see something more glorious."

V. THE WINNING OF AMERICA AS A MISSIONARY ENTERPRISE

From the standpoint of Christianity at large, the whole project of winning the American continent was

a great missionary undertaking. The spread of Christianity in the modern world has been very largely synonymous and synchronous with the discovery and colonization of new territory. Not only governmental, but religious agencies were active in the whole process of the occupation and development of North and South America. Catholicism won South America and Protestantism North America. On the latter continent greater activity was manifested from the first by all the existing denominations. Congregationalists, Puritans, the Church of England, Roman Catholics, Lutherans, and Baptists were early present in the colonies. Every faith and creed found an open field, and the United States to-day is the haven of more small sects than have been known elsewhere in modern history.

It has not always been realized that Methodism entered the United States last of all the great religious bodies; in fact, it was a hundred years behind the other great denominations. Yet despite so late an entry Methodism made astonishing progress, and at the present time there are more members of various Methodist organizations than of any other Protestant body in North America. It is perhaps true, as some have said, that the Methodist doctrine and polity are those best suited to the American temperament. There are, however, other causes of Methodist expansion of a more practical character which should be emphasized.

1. The early American settlers were in the main from the same social class as were those among whom Methodism flourished in England. The Wesleyan revival had touched especially the lower and middle classes of English society. Many of the American settlers had friends and relatives in England through whom they learned of the Methodist movement. The same ground which proved fruitful for Methodism in England produced like results in the new country. Particularly as

men moved into new sections did they find their religious needs ministered to by the circuit riders more effectively than through any other agency. The story of the spread of American Methodism is largely the story of the advance of the frontier.

2. Another factor in the spread of American Methodism was the break-up of the Established Church in the Southern colonies immediately following the Revolution. Especially in this section the Methodists gained thousands of members as the result of the withdrawal of British clergymen from the ministry of the Established Church. At the end of the war there was no establishment, and Methodism reaped the harvest.

It will be recalled that Wesley had lived and died a clergyman of the Church of England and in theory long maintained that his Societies did not constitute a separate Church. On account of this situation great difficulty was experienced by the early Methodist preachers in the United States because they were not authorized to administer the sacraments. This was the cause of severe controversies among the American Methodists. The members of the American Societies desired their preachers to administer the sacraments, and some of the preachers agreed with their people. Asbury, almost alone, before and during the course of the American Revolution, prevented any such action. During all this time the Methodists were urged to receive the sacraments from the hands of the ministers of the Church of England, some of whom were quite friendly to them. Devereux Jarratt, a prominent Church of England clergyman of Virginia, was a loyal friend of Asbury and of his people.

To meet this and other pressing needs, soon after the end of the war Mr. Wesley ordained Thomas Coke as Superintendent, or Bishop, for America and others as Presbyters and authorized them to ordain Francis

Asbury as Presbyter and joint Bishop, or Superintendent, with Coke. These in due course ordained a number of the American Methodist preachers, who thereby were enabled to administer the sacraments to their people. In the meantime the clergymen of the Church of England had largely withdrawn from the colonies, and there were none to take their places, so that many thousands of members were added to the Methodist Churches throughout the country.

3. Still another cause for the spread of Methodism was the system of revivalism. This was not confined to Methodism alone, for it proved peculiarly adapted to the needs of frontier life, which was the characteristic phase of American life for a half century after the Revolution. A whole generation of men and women grew up who had no opportunity to give expression to their religious emotions in any other way except through revivals. There was, therefore, a great response to the religious opportunities held out by the revival system, and this system, by meeting the needs of the people and the times, carried Methodism forward by leaps and bounds. There was thus constantly a double influence at work—that of the frontier upon the Church and of the Church upon the frontier.

Nowhere in the world have periodic and far-reaching revivals been so characteristic of Protestantism as in the United States of America. A far more accurate impression of the life of the American Church as it affected the experiences of its members and the course of national and social development in the eighteenth and nineteenth centuries would be gained from a study of American revivals than from any other one phase of American Church history. The Great Awakening, the Second Awakening, Whitefield's tours, the Finney Revival, the Moody and Sankey meetings, to say nothing of the constant efforts of Methodist circuit riders, Bap-

tist revivalists, Presbyterian and Congregational evangelists, have profoundly affected American social and religious life.

The hymn book, the Church year, the quality of pulpit utterances, the system of religious instruction, the interpretation of theology and of psychology of the American Church to-day, all bear convincing testimony to the influence of revivalism upon American Protestant Christianity. What of the future? Has the day of the revival passed? Will religious education alone be adequate to do what the Churches expect to have done? Will both religious revival and religious instruction be relied upon in the future for the maintenance and spread of the Christian gospel? Only the future can answer these questions; but if one asks of the past what one feature has been outstanding in American religious life, the answer comes unhesitatingly—the revival.

4. A word should also be said of the ecclesiastical organization of Methodism as being peculiarly adapted to meet the needs of a scattered and shifting population. Only a system of itinerant evangelism under a connectional supervision such as Asbury and his successors provided could insure that the preacher would keep in touch with his people. Yet no system of organization, however perfect, would have succeeded but for the heroic spirit and missionary zeal of the circuit riders themselves, few of whose names are known to the world but who shaped the life of the world in which they lived as did few others of its inhabitants. Asbury was accustomed to make preaching appointments a year or more in advance, knowing that in the meantime he would travel five or six thousand miles on horseback; yet it was rarely that he failed to keep such an appointment, and others were as far-seeing and punctual as Asbury.

The need of adjusting ecclesiastical machinery to meet the needs of frontier conditions was felt in all denominations during the early years. A very interesting result of this pressure appeared in the history of the Baptists of Virginia. The story is interestingly told by Prof. Peter G. Mode, in his book, "The Frontier Spirit in American Christianity":

Long before, and particularly during the Revolution, Episcopalianism had failed lamentably to meet the needs of the parishes, especially in Virginia. Presbyterians and Methodists both were awake to this opportunity of evangelism. So also were the Baptists. In the Kehukee Association, they discussed the propriety of providing for itinerant preachers much after the fashion of Methodism. For ten years the Churches of this Association wavered, at times strongly influenced by the sentiment for local Church independence which seemed to be imperiled, but as often feeling the urge toward the method of evangelizing that they saw the Methodist circuit rider using so effectively. For a considerable time scruples respecting Church independence were dismissed and the plan of the itinerary was incorporated in the workings of this Association. Provision, indeed, was made (1771) by the Separate Baptists in Virginia for the ordination of itinerant ministers without any application on their part to the Association. And, although thus ordained, without associational direction, they were qualified as well to enter upon a settled pastorate and empowered under certain circumstances to administer the ordinance of baptism.

A greater surprise awaits many of the Baptists of to-day to learn that the General Association of Virginia Baptists in 1776, by unanimous vote, went the length of establishing an episcopacy and of electing three ministers to fill the office. Ordination of the ministers was removed from the Churches and given to the bishops. The Churches were instructed how to proceed against ministerial offenses demanding impeachment. If in the lower court an indictment was sustained, provision was made for the organization of a high court, to be called a General Conference of the Churches, which should have power to excommunicate or restore the ministers. It is only fair to add, however, that a reaction quickly followed and the bishops disappeared from office. Nor did the itinerant system even in its most flourishing period become general among the Baptists.

5. The results of these varied influences and conditions appear in the history of American Methodist missions. Methodism did not begin its formal foreign missionary

work as early as did other great Protestant bodies. It was absorbed in the tremendous task of winning the American continent, which was in itself a missionary enterprise of the greatest proportions. However, in developing its organization, its method, and its polity, this Church was forging the implements with which it might later enter upon the great foreign missionary enterprise.

Even as Methodism, though last to enter America, soon rose to a position of great importance in the new republic, so in the conduct of foreign mission activities the experience and the missionary spirit which had animated the Church in its conquest of America went with its circuit riders not only in Ohio, Kentucky, and Missouri, but also in California, in China, in India, and in Africa. Because of its long and successful efforts in evangelizing the American continent Methodism was able, in a relatively short period of time, once more to overcome the handicap of a late start and to win a place of influence and importance.

The Missionary Society of the Methodist Episcopal Church was organized in 1819, but it sent no workers to foreign fields before 1832, largely because of preoccupation with Indian, Negro, and frontier missions. With little foreign work of an extensive character prior to the Civil War, the Methodist Episcopal Churches, North and South, are to-day second to none in the extent and virility of their foreign mission enterprises. No small part of this result is due to the fact that a rich and full missionary heritage, a body of experience accumulated over a half-century of continent-wide evangelization, and a passion for reaching all quarters of its world parish made American Methodism, when once it was able to deliver its full force in the foreign mission enterprise, one of the most effective instruments for world missions the world has seen since apostolic days.

II

MISSIONS AT THE HOME BASE

I. THE HOME BASE OF MISSIONS

IT is not always easy to define just what is meant by the term "The Home Base of Missions." Some confuse this with "home missions." Others think of it as referring primarily to the missionary boards. Still others understand by this term the entire membership of a given denomination within the geographical limits of the country in which the denomination has its headquarters. Yet none of these conceptions is quite adequate, for, as a matter of fact, the Home Base of Missions is not a fixed quantity. For instance, it would have been correct at one time, perhaps, to think of that part of the membership of the Methodist Episcopal Church, South, located within the borders of the United States as constituting the Home Base for the Missions of that denomination. In recent years we have come to realize that by no means all of our Church membership is in any adequate sense interested in Missions, whether at home or abroad. Again, do those sections of the work within the bounds of home Conferences which are supported primarily by missionary offerings constitute a part of the base of operations for Missions? Within the last three years the China Conference of the Methodist Episcopal Church, South, has undertaken to support, man, and equip a Mission to the Chinese in Siberia and Manchuria. From the standpoint of the Church in the United States the work in China is regarded as a foreign mission, but from the standpoint of the persons who are sent out by the China Conference that body is the Home Base.

A growing sense of the essential unity of the task of Christianizing our world is developing a new conception of the term "missions." In this connection it is interesting to find in the Report of the Edinburgh Missionary Conference (1910) dealing with the Home Base this statement: "'Foreign Missions' no longer mean missions of one communion in one or many countries, but the term has come to imply, abstractly, 'the sum of Christian experience in the endeavor to make Jesus Christ known to the world.'" For practical purposes, however, it is necessary to set some limits to include the extent of the Home Base. This same Report of the Edinburgh Conference defines the Home Base of Missions in the following terms: "The Home Base is the widely extending organization in Christendom through which foreign missions are supported and directed, and this statement must stand as true until the foreign missions of the Church in Christian lands are absorbed into home missions in the countries at present non-Christian."

It is generally recognized that the advance of Christian missions throughout the world will depend always upon the advance of missionary sentiment in the mind and life of the great body of Christian people who are members of Christian organizations. In addressing the Convention of American Protestant Foreign Mission Bodies in Washington, D. C., in 1925, the President of the United States, Hon. Calvin Coolidge, said: "One of the most Christian things I have observed about organized Christianity is the missionary spirit which pervades it!" Yet the cause of missions throughout the world goes on heavy feet because of failures in the Churches at home. It does not seem unreasonable to say that but for the various boards and societies which have kept the cause of missions before the Church at home there would have been no foreign missions of the

Methodist Episcopal Church, South. What are these agencies, and how have they carried on their work?

II. EARLY BRITISH ORGANIZATIONS

The earliest trace of special organizations for the conduct of foreign missions in the Wesleyan Methodist Church of Great Britain was the appointment in 1784 of Thomas Coke as "Superintendent of Missions." In this same year Dr. Coke published an elaborate "Plan of the Society for the Establishment of Missions Amongst the Heathen." There is no evidence that this plan ever went into effect.

In the minutes of the British Conference for 1785, and afterwards, Thomas Coke and Francis Asbury were designated as joint superintendents for "America," or in some years for the "U. S. of America," the American Methodist Church having been organized formally in 1784. Beginning in this same year, and continuing thereafter, the West Indies are recognized as stations of the British Conference, for in the minutes "Antigua" appears as a heading under "America." Other islands of the West Indies are added to this list, until in 1790 the "West Indies" appear as a separate unit with appointments to stations in the islands listed under this heading.

Dr. Coke, during most of these early years, constituted the entire Home Base missionary force of British Methodism. In some years all the preachers were instructed to take a collection for the missionary cause, but in others Dr. Coke was instructed to take the collections personally, and in one year at least he was told to do it "privately." From the year 1804, however, the "Missionary Committee" in London has had a continuous existence, serving as the executive agency through which the British Conference administers its foreign missions. This committee was at first composed

of all the London Methodist preachers acting under the name "Committee of Finance and Advice" to aid Dr. Coke. Its first printed reports showing money collected appeared in that year.

The Missionary Society in British Methodism had an interesting origin. The London Missionary Society, organized in 1794, was an interdenominational, or rather a nondenominational, agency, but the Methodists eventually felt that its influence was largely Calvinistic, and therefore they desired to organize societies of their own. The first local auxiliary in British Methodism was organized at Leeds on October 6, 1813, under the name "The Methodist Missionary Society for the Leeds District." In 1818 the Wesleyan Methodist Missionary Society was organized as the connectional missionary agency.

III. FIRST AMERICAN METHODIST MISSIONARY ORGANIZATION

The Christmas Conference of 1784, the organizing Conference of American Methodism, sent missionaries to Nova Scotia and to Antigua. Bishop Coke took a missionary collection at this same Conference and returned to England to bring out a group of missionaries to Nova Scotia, but was blown out of his course by storm and in 1786 landed in the West Indies. Here he found many members of Methodist Societies, and from this date began his official connection with the work in these islands.

Domestic missions in the United States are usually said to have begun in 1812, when Bishop Asbury first began to keep a record in a pocket memorandum of special offerings received for his more needy circuit riders. The formal organization of the Methodist Missionary Society in the United States took place at Forsyth Street Church in New York City on April 5,

1819. The gathering was presided over by Rev. Nathan Bangs. The name adopted for the Society was the New York Missionary and Bible Society. Its officers were Bishop William McKendree, President; Bishop Enoch George, First Vice President; Bishop Robert R. Roberts, Second Vice President; Rev. Nathan Bangs, Third Vice President; Francis Hall, Clerk; Mr. Daniel Ayers, Recording Secretary; Rev. Thomas Mason, Corresponding Secretary; Rev. Joshua Soule, Treasurer.

It seems strange to read that this movement met with strong opposition. This came chiefly from the friends of the American Bible Society, who feared some infringement of its functions, and from Philadelphia, where a Mite Society was already in existence for which Bishop Asbury had taken collections. One of the strong spirits in the new organization was that of Joshua Soule. Years later, as Bishop Soule, he was the first President of the Missionary Society of the M. E. Church, South. The New York Society faced many difficulties due to the criticism directed at it. During one of these periods Joshua Soule made the following prediction: "The time will come when every man who assisted in the organization of this society and persevered in the undertaking will consider it one of the most honorable periods of his life."

Opposition to foreign missionary societies in these early years of their existence was not confined to the American Methodists. It is recalled that when William Carey proposed the organization of a missionary society among the British Baptists for the purpose of sending the gospel to the heathen he was rebuked as a "miserable enthusiast."

Dr. Thomas Chalmers, the great Scotch Presbyterian divine, in addressing the General Assembly of his Church in 1824, urged upon them the value of beginning at one and the same time a foreign missionary en-

terprise and an educational scheme in Scotland. The argument by which he won his cause was that "charity works not by a process of exhaustion, but by one of fermentation."

A similar argument to that employed by Dr. Chalmers was used to meet an objector to the work of foreign missions, when the American Board of Commissioners for Foreign Missions was organized in Massachusetts in 1810. A charter was asked for it, and one of the members of the Massachusetts Legislature made an earnest speech against granting the charter on the ground that the object of this Society was to export religion, whereas all were agreed that the State of Massachusetts had none to spare. The argument temporarily prevailed, but later was successfully met by the counter-argument that Christianity is a commodity of such a kind that the greater the amount exported the more there is left for home consumption.

Opposition was advanced to the organization of the New York Missionary and Bible Society, but in spite of many obstacles its loyal members and managers carried on their work. The plan of the Society was that it should be the connectional agency of Methodism, and that auxiliaries should be formed in various sections and among special groups. It is interesting to note that one of the chief spirits in promoting the organization of this society was a layman, Gabriel Disosway, a merchant of New York City, thus foreshadowing the large part taken by Methodist laymen in the work of foreign missions. The idea of the society was first proposed in the New York preachers' meeting in 1818, and a committee was appointed to draft the constitution. This committee consisted of Rev. Laban Clark, Rev. Nathan Bangs, and Rev. Freeborn Garrettson.

The Society, at its first meeting, issued a special invitation to women in this form:

Resolved, That the females attached to the Methodist congregation be invited to form a society auxiliary to this.

The society of women organized in response to this rather unflattering invitation prospered for fifty years. The historians of the Missionary Society of the Methodist Episcopal Church, Drs. J. M. Reid and J. T. Gracey, say of this work: "So far as we can learn, this Woman's Missionary Society antedated all other organizations of women in the land." It did not, however, become connectional for a half century. Another auxiliary which sprang up almost at once was the Young Men's Missionary Society of New York.

All the bishops of the Church took an active part in promoting the development of auxiliary societies. The first such organization was made in the Baltimore Conference. The Virginia and the Genesee Conference were next in line. A Domestic Missionary Society was organized at Boston and others at Cortland, N. Y., Stamford, Conn., and Columbia, S. C. The collections from all of these local bodies during the first year amounted to \$823.64, which was the amount reported at the first anniversary of the society held in John Street Church, New York, April 17, 1820.

Several influences probably united in making possible this beginning. The death of Dr. Coke, as already recounted, had some influence. It was just at this time also that the negro, John Stewart, and other pioneer workers began to preach among the Indians of the Northwest, and the desire to aid in their work had its effect. This was also the period when most of the other great missionary bodies of America had their origin. In the beginning of the century a general effort was made to carry on foreign missionary activities through a single agency, the American Board of Commissioners for Foreign Missions, but the plan did not last long. The Methodist Society, when organized, naturally drew

the support of the Methodists, and other denominations felt the need of separate agencies, so that in the end the American Board became the agent chiefly of the Congregational Churches.

At the General Conference of 1820 the bishops in their address called attention to the newly organized Missionary Society and commended it warmly to the favorable consideration and action of the Conference. This portion of the address was referred to a committee which brought in a favorable report, saying: "Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life blood of the cause."

The result of this action was that the New York Missionary and Bible Society became the Missionary Society of the Methodist Episcopal Church. In order to allay opposition from the friends of the American Bible Society, who felt that there should be denominational coöperation in the distribution of the Bible, this phase of work was soon eliminated. At the close of the General Conference it was announced that Dr. Nehemiah Gregory, one of the managers of the Society, had contributed \$500 to its treasury, and at the close of 1821 the total collections were \$2,328.76, which came from a number of auxiliaries throughout the connection.

In the early years of its life the Society had no employed officers. The bishops had authority to appropriate and draw its funds. The first corresponding secretary of the Society was Rev. Nathan Bangs, who was elected to this position in 1836. By 1840 two assistant secretaries were found necessary, Rev. William Capers and Rev. E. R. Ames, who were located one in the South and the other in the West. The total collections reported by the Society in 1844 were \$146,578.78.

It is only true to history to state that, despite several efforts to support foreign missions, little of the work

abroad begun by the Methodist Missionary Society prior to 1844 proved to be permanent. However, missions to the slaves, to the Indians, and in the immigrant and frontier settlements were prosecuted with much diligence, zeal, and success.

The first effort abroad was made in Africa: not, however, among the native Africans or in the interior, but in the Republic of Liberia among the American negroes who had gone there in shiploads under the auspices of the American Colonization Society. Methodists were quite active in the work of this body, and at the General Conference of 1824 a resolution offered by Joshua Soule looking to the opening of work in Liberia was adopted. The resolution read:

Resolved by the delegates of the Annual Conferences in General Conference assembled, That it is expedient, whenever the funds of the missionary society will justify the measure, for the episcopacy to select and send a missionary to the colony in Africa now established under the auspices of the American Colonization Society.

The very next year the bishops were notified that funds were available for this purpose, but not until five years later was anyone found willing and able to go and open the work.

At the session of the Virginia Conference held in Norfolk in 1831, Rev. Melville B. Cox offered himself to Bishop Hedding as a missionary to South America. Bishop Hedding offered to send him to Africa instead, and after some consideration Cox accepted the offer and was duly appointed a year later. He was to be supported by the Young Men's Missionary Society of New York, and spent some time prior to sailing in traveling throughout the Church speaking in the interest of the Liberian Mission.

This first missionary had a tragic experience during his ministerial service in the Virginia Conference,

having lost his wife and child under distressing circumstances. He was a native of Maine, but had moved South and at the time of his offer to go as a missionary was stationed at Raleigh, N. C., which was then within the bounds of the Virginia Conference. During his travels in the United States prior to sailing he said to one of the students at Wesleyan University at Middletown, Conn., "If I die in Africa, you must come over and write my epitaph." The youth replied, "What shall I write?" "Write," said Cox, "Let a thousand fall before Africa be given up."

Cox arrived in Liberia on March 7, 1833, having sailed from Norfolk, Va., on November 6 of the year previous. He began a successful work, but was stricken with fever and died on July 21, 1833. He was followed by Rev. Rufus Spaulding, Rev. Samuel Osgood Wright, their wives, and Miss Sophronia Farrington, who reached the country on January 1, 1834. The mission was badly located, being on the unhealthy, flat, coastal plain, and the missionaries began their work before they had become sufficiently accustomed to the change of climate. All the members of this party died of fever except Spaulding and Miss Farrington. He returned to the United States to recruit his health and arouse interest in the mission, but she refused to leave the field. John Seys went out in 1835 and carried on the work successfully. The General Conference of 1836 made Liberia a Mission Conference, but the mission got into difficulties, partly of a political nature, with the governors of the colony and came to nothing for some years. In seventeen years, twenty-five white missionaries died in the field or returned in broken health. At the division of the Church in 1844 this work fell to the Northern branch.

Another early effort of the society was made in South America. In 1835 Rev. Fountain E. Pitts, of the Ten-

nessee Conference, was appointed to survey the field and establish a mission at Buenos Aires. He did not remain in South America, but returned and at the General Conference of 1836 at Cincinnati made a favorable report. In 1836 Rev. Justin Spaulding, of the New England Conference, sailed for Brazil, and Rev. John Dempster, of the Oneida Conference, went in the same year to Buenos Aires. Rev. Daniel P. Kidder, of the Genesee Conference, and Mr. R. McMurdy, a local preacher, went to Brazil.

The strenuous opposition of Roman Catholicism hindered the progress of their work, and it was abandoned in 1841. Rev. John Dempster was joined in 1839 by Rev. W. K. Norris, of New York, but this work also yielded no return and was abandoned in 1847. Among the reasons assigned at the time for the abandonment of these missions was that the people at home were not readily moved to contribute to work in a field where there was so slight an indication of any response.

The net result of the activities of American Methodism in foreign fields up to 1844 showed few visible results. Yet heroic men and women had laid down their lives in the missionary cause, some experience in the administration of missions had been gained, and the Church at home had learned to appreciate and desire contact with foreign missionary work. At this point the missionary history of American Methodism becomes the history of the respective sections of the Church.

IV. SOCIETY AND GENERAL BOARD OF THE M. E. CHURCH, SOUTH—1845 TO 1926

1. *History of the Organization.*—The General Board of Missions of the Methodist Episcopal Church, South, has operated under various names and constitutions, and with its headquarters in various cities, since its

organization in 1845. It will be recalled that in the division of territory which took place following the action of the General Conference of 1844 Southern Methodism was left without a foreign mission. However, a very large share of the home mission work of the Church was in the borders of the Southern Conferences, since all of the work for Negroes and most of that among Indians was in Southern territory.

The missionary organization of the Southern Church was in operation before there was a General Conference of the Church, for the Louisville Convention of 1845 was faced with the necessity of caring for the missions existing within Southern territory and for the planning of new work abroad. The first item of business transacted after the organization of the convention had been completed was the adoption of a resolution offered by Dr. William Capers: "That a committee of fifteen delegates be appointed to prepare a plan to be recommended to the several Annual Conferences represented in this Convention for the management and support of missions connected with said Conferences; and that this committee report within the next eight days." After extended deliberations it was decided that the Missionary Society in Louisville should be regarded as the central or parent society of the Conferences represented in the Convention, this society having previously changed its title and adopted a constitution suitable for its new function.

Provision was made for assistant treasurers at Charleston and New Orleans and for a general treasurer at Louisville. The Bishops and several prominent ministers were asked to act as a committee to advise the central society, and a letter was addressed to the Annual Conferences appealing for their support and estimating the needs of the work at fifty or sixty thousand dollars for the first year. The resolution contained the

following sentence, "The missions connected with the Southern division of the Church *must* be sustained, and, with the blessing of God, *shall* be." The first anniversary of the new society was held in Louisville in April, 1846.

A report of this first meeting and of the first year of the work of the society is given in the diary of Dr. John B. McFerrin, who, with other delegates from the Tennessee Conference, attended the anniversary on their way to the meeting of the General Conference at Petersburg in 1846. McFerrin writes: "More than \$67,000 [actually it was \$68,529.24] has been contributed during the past year in aid of the glorious enterprise of evangelizing the world; all the drafts in favor of the missions will be promptly honored, and thus the experiment has fully proved that the South can and will maintain the cause of missions and will take a conspicuous place among her sister Churches in sending the gospel to the poor."

Something of the scope of the work of the Society at this time may be seen from the fact that the report is summarized under six headings, namely: Missions in the Destitute Portions of the Regular Work, Missions Among the People of Color, German Missions, Texas Missions, French Missions, and Indian Missions. All of this was home mission work.

The first General Conference sought to remedy this situation by laying plans for the immediate opening of work in foreign fields. A constitution for a Missionary Society was adopted, the first article of which read: "This Association, denominated the Missionary Society of the M. E. Church, South, is established for the purpose of affording to the several Annual Conferences of said Church the facility for common organization, under the control of the General Conference, for carrying on their missionary labors at home and in foreign

countries." The General Conference recommended to this society the opening of new work in China, in Africa, and among the Jews in the United States.

The action of the General Conference as to a mission to Jews is interesting. It reads:

Resolved, That we recommend those Annual Conferences within whose bounds the Jews are numerous to solicit of the bishop the appointment of a missionary to labor among them whenever it shall appear, to the satisfaction of anyone of said Conferences, that the way is open, with a prospect of success.

This report was adopted. Nothing was done about the mission to the Jews, however, until 1890, when, under the direction of Rev. Julius Magath, work was begun in several cities and was continued for fifteen years.

The General Conference also elected the Corresponding Secretary of the Society. The membership was made up of those persons who paid \$2 a year as members, and life memberships were sold at \$20 each. The other officers and the Managers of the Society were elected by the members, but its funds were controlled by the Bishops and its correspondence carried on by the Secretary. One of the inducements to life membership was that the names of such members were printed each year in the report of the society. Its funds were raised in the early years not by assessment on the Church at large, but by memberships, special collections taken by interested officers and members, and particularly from the anniversary meetings of the society. Surprisingly large sums were reported in subscriptions and in cash from these anniversary meetings, and at one time the practice prevailed of holding the annual meeting in various large cities throughout the connection.

The seat of the society at first was at Louisville, Ky., which at that time was also the Western book deposi-

tory. The headquarters of the Mission Board, however, were moved to Nashville, Tenn., in 1856, where also the Publishing House was located, and this has been the headquarters of the Mission Board, or at least of one branch of the Board, down to the present time. Of course during the Civil War the headquarters of the Missionary Society were wherever the Secretary happened to be, and the Society continued to be the agent of the Church for missionary work until after the Civil War.

During the quadrennium from 1866 to 1870 there were two Boards of Missions, a Board of Home Missions located in Nashville and a Board of Foreign Missions located in Baltimore, Md. The General Conference of 1870 found that the division into two Boards was impractical and expensive, and since that time there has been but one General Board of Missions. Some changes have been made in its organization from time to time, notably as regards emphasis upon home and foreign work.

In the early years the great bulk of time and money was expended on domestic missions, by far the larger portion of which was included under the heading "Missions in the Destitute Portions of the Regular Work," including what is now generally known as Conference Missions. In the course of time, connectional Home Missions came to be relatively neglected, so that need was felt for the organization of a special department of Home Missions within the General Board.

This Department as it now stands was formally authorized in 1910. During the quadrennium 1906-10 Dr. John R. Nelson had acted as assistant secretary in charge of home work. It is interesting to note that it was Dr. W. R. Lambuth, primarily a foreign missionary leader, who requested this addition to his staff and this new department in the reorganized Board.

Home Missions had been practically neglected since 1878, the end of Dr. McFerrin's administration. If the Church and the Mission Board up to that time had been too much occupied with winning and maintaining a place in the Church life of the United States to give adequate attention to foreign mission enterprises, there was an equal neglect of home work from 1878 to 1910. It is true, however, that during this period the Board of Church Extension and the Woman's Board of Home Missions had been organized, and that the Annual Conference Boards of Missions had continued to care for the needy sections within their own bounds. Conference Missionary Secretaries were authorized for each Annual Conference in 1894.

An adequate plan for a Home Department in the General Board was first made in 1910. Its support then came largely through the women's section, but in 1912 it was given funds from the Church assessment for home missions. The work of the Home Department of the General Board of Missions has grown so rapidly since the impulse given to it by Bishop Lambuth's interest and, later, by the effective work of its first departmental head, Dr. John M. Moore, now Bishop, and the large support from the women's section, that at the present time it expends approximately forty per cent of the total income of the Board. Its operations will receive full consideration in the concluding chapters.

A volume might be written on the history of the Board of Missions alone. It is possible here to emphasize only certain phases of the story—those centering around the personality of its officers and its financial operations.

2. *Administrations of Secretaries.*—Rev. Edward Stevenson, the first Secretary of the Missionary Society, was also assistant book agent of the Church. He served from 1845–46 and was elected by the General Confer-

ence of 1846 after E. W. Sehon had declined the election. At the next General Conference Edmund W. Sehon was again elected Secretary and accepted, serving as Secretary of the Missionary Society until 1866 and from 1866 to 1868 as Secretary of the Board of Foreign Missions, which was located during this period at Baltimore, Md. He had belonged to the Ohio Conference prior to 1844, but because of the action of that body in reference to Bishop Soule and the Southern Conferences he, with Dr. S. A. Latta, G. W. Maley, and three others, "adhered South." The three named were received into the Tennessee Conference at its next session, Dr. Sehon was complimented with a seat in the General Conference of 1846, and all three of these brethren were transferred to the Kentucky Conference.

Dr. Sehon resigned as Secretary of the Board of Foreign Missions in 1868, and for some time the Board was without a Secretary, Dr. W. G. E. Cunningham conducting its correspondence. In 1869 Rev. W. E. Munsey was elected to fill the vacancy, but no records of the Board for this period have ever been located. Dr. I. G. John, writing in the *Methodist Review of Missions* for May, 1895, stated: "We have never been able to secure the records for the remaining period of the quadrennium." During this period, however, the Board suffered the loss of about \$11,000. Of this loss Dr. J. B. McFerrin wrote: "The interest of the Foreign Board suffered from an unfortunate move of its Treasurer, who invested \$11,000 of the money in his hands as Treasurer in some sort of stocks, intending, he said, to double the sum for the benefit of the Board; but unfortunately he lost it all." It was never recovered.

The only full description of the work of the Missionary Society from 1861 to 1869 that has been discovered is in the diary of John B. McFerrin, who was elected Secretary of the Board of Domestic Missions in 1866,

and of the united Board in 1870 and in 1874, serving until 1878. Of the war period McFerrin writes:

"In April, 1863, the bishops and the Missionary Board met at Macon, Ga. Bishop Kavanaugh, however, was not present. He was in Kentucky, and Bishop Soule was in Nashville. At this meeting it was determined to send missionaries to the Confederate army. These were to be supported by the Missionary Society and were to coöperate with the chaplains in the army. At this meeting I was appointed by the bishops in charge of all the Methodist missionary work in the Army of the Tennessee. The Rev. Dr. Myers, who was Assistant Treasurer, and resided in Augusta, was to push the collections at home and to act in concert with the preachers in raising money to support the men in the field. . . .

"I entered immediately on my work in the army, and as rapidly as I could engaged as many preachers as I thought the Missionary Society could maintain. There was, however, no lack of men or means. Many faithful preachers were ready for the work, and the people were willing to contribute to maintain them."

At the General Conference of 1866 McFerrin's health forbade his reëlection as book agent, and he writes:

The missionary work at this General Conference was divided into two boards, foreign and domestic. The Domestic Board was to take charge of all the home missionary work and was to coöperate with the Annual Conferences and bishops in supplying destitute places. This Board was located at Nashville. To the secretaryship of this Board I was elected without solicitation on my part. Indeed, I did not anticipate the appointment and had no idea of being elected until a few minutes before the vote was taken. The General Conference over, I returned home, soon organized the Board of Domestic Missions, and entered upon my work. I visited the Annual Conferences, District Conferences, and as many popular meetings as I could. I was allowed ten per cent on the collection for domestic missions in each Conference. The remainder was under control of the Annual Conferences. Their boards and the bishops applied the money as they chose. With the ten per cent I was to pay all my traveling expenses, my printing bill, postage, stationery, room rent—everything; and my salary, too, was to come out of this fund. In the four years these expenses were all met and a surplus of several thousand dollars turned over for the general work. . . .

When the General Conference convened at Memphis in 1870, a strong and successful effort was made to consolidate the two Boards and have but one Secretary. The movement called forth protracted discussion in the Committee on Missions and in the

General Conference. I wanted the two Boards continued, for (1) the experiment had not been fully tested, and (2) our people in many places in the weaker Conferences needed help, and we had no Church Extension Society.

In the interest of economy, the Conference decided for one Board with one Secretary. McFerrin writes:

A new Board of Missions was formed and located at Nashville, the whole to be under the guidance of one Secretary. Here was heavy work. The missions, foreign and domestic, were to be sustained and the remainder of the old debt, between thirty and forty thousand dollars, to be provided for. The finances of the Church were greatly reduced, the people well-nigh exhausted, and increasing demands were upon them. But it was no time to yield to despair. We went to work, the Church rallied, and before the second year had expired the old debts were liquidated and the Church relieved from a burdensome debt that for years had weighed down and clogged the wheels of our great missionary movement. . . . The payment of the old debt was regarded a great triumph. Thereby the honor of the Church was maintained and the creditors relieved. Dr. Carlton, one of the Book Agents of the Methodist Episcopal Church, had indorsed largely for our Society and had paid the claims. He was reimbursed and his credit saved.

This debt to Dr. Carlton arose from the fact that he had paid the drafts drawn by our missionaries in China during the period 1860-61, as his firm was our New York agent. The funds raised for this purpose, however, says Bishop Du Bose, "were in some way dissipated," and under the administration of A. W. Wilson the money was again raised and paid. The amount due Dr. Carlton was about \$10,000. The total war debt was from sixty to eighty thousand dollars.

The General Conference of 1874 still further changed the missionary constitution, organizing a Board which should have charge of the foreign missions and of all others not provided for by the Annual Conferences, and authorizing each Annual Conference to have control of such missions as might be established within its bounds. This was an effort to solve a problem which continued to trouble the Board through many years.

It was always difficult to make an adequate accounting for funds collected by Annual Conferences and expended by them, since these funds did not actually pass through the hands of the general Treasurer. Eventually, in 1894, Conference Missionary Secretaries were authorized, and gradually Annual Conference control of its local mission enterprises has been established in coöperation with the General Board.

In 1874 Dr. McFerrin was again elected Missionary Secretary, and after four years thus summarized his final term of service:

We had a degree of success; kept the Board out of debt and established new missions. During my term of service we greatly enlarged our field in China, established our mission in the City of Mexico, on the border between Texas and Mexico, in Brazil, and kept up the work among the Indians, the Germans, and among the whites on our borders. When the General Conference (1878) met at Atlanta I had all my reports ready and recommended the establishment of a Woman's Missionary Society. Here ended my work as Missionary Secretary. Twelve years of toil and travel and I hope not fruitless effort. We began in 1866 in debt to the amount of some \$80,000, wrecked and ruined by the war, with a membership of about four hundred thousand whites. We kept up the organization, paid all our old debts, and lived to see the new Board on a sane and safe footing. No one, perhaps, as well as myself knew the difficulties I had to overcome. Our people were just out of a disastrous war, their property gone, their spirits in a great measure broken; their minds and hearts full, and intensely moved against the world at large because they considered the world was against them on account of their connection with slavery, a connection which they themselves did not make. Never before did I feel so forcibly the power of these words, "Charity begins at home"; "The Greeks are at your doors." But we fought it through and lived to witness a brighter day for ourselves and the heathen world abroad.

It is not always realized that during the two decades from 1866 to 1886 Southern Methodism was proving its right to exist as a separate denomination. During these years its membership showed a net increase of nearly 600,000. During the early years of this time the activities of the Church were absorbed in its own home

problems, but toward its close the Church felt a new and stronger interest in the cause of missions abroad.

It would be difficult to find a greater contrast in human personalities than that between John B. McFerrin and Alpheus W. Wilson, who succeeded McFerrin as Missionary Secretary. McFerrin was essentially a popular speaker, unique in his style and manner of expression, a great success in special gatherings where a single collection was to be taken, full of wit, humor, and sarcasm. His successor, on the contrary, sought to lay the foundations of permanent missionary interest by an appeal to the conscience of the Christian community and by showing the necessity of the missionary expression of Christian faith. His administration witnessed one of the great periods of advance in the China Mission, which he visited a number of times as Bishop. He founded a paper, *The Advocate of Missions*, and prepared an excellent little book, "History of the Missions of the M. E. Church, South," thus beginning the policy of missionary education through persistent home cultivation. He is quoted by his biographer, Dr. C. D. Harris, as saying that he never had any difficulty in securing men or money for missions if he could put the needs of the case before the people of the Church.

During his service as Secretary the contributions for foreign missions increased from \$65,139 to \$160,272 per annum. There was an equal enlargement of the missionary forces in foreign fields. His preaching at the Annual Conference missionary anniversaries created a deep impression. At his death J. D. Hamilton, for twenty-five years Treasurer of the Board of Missions, wrote: "I suppose no well-informed Methodist doubts that the present general interest in the cause of missions throughout our Church had its rise in the almost apostolic labors of this Pauline man during the four years of his incumbency of the office of Missionary Secretary."

At the end of his first quadrennium in this office Dr. Wilson was elected Bishop, being the first, but by no means the last, Secretary of the Board to be chosen to that high office largely because of his work in the cause of missions. Others who have entered the College of Bishops after having served as Missionary Secretaries are A. Coke Smith, H. C. Morrison, Seth Ward, W. R. Lambuth, John M. Moore, and W. B. Beauchamp.

The Secretary from 1882 to 1886 was R. A. Young, followed in the latter year by I. G. John, who served until 1894. Dr. Young was faithful in the discharge of his duties and interested in the affairs of the Board to such an extent that he sometimes used his personal credit and resources in its behalf, but was forced to witness a rising debt.

The matter of the debt occupied the time and attention of the Board and its Secretaries until 1890, at which time it had been reduced to small proportions, with a corresponding increase in appropriations; but beginning in 1891 a period of financial depression set in throughout the South which continued until 1894, in which year the situation had become so desperate that the Board was faced with the necessity of either reducing the salaries of missionaries or recalling them from the field. The salaries were reduced, but to remedy this condition, to pay off the debt, and to make possible greater freedom in the operations of the Board, a number of new measures were adopted. One of these was the famous "Wilmington Resolution," so named because it was adopted by the Board during its session at Wilmington, N. C., in 1891. This resolution was to the effect that appropriations in any one year must not exceed the total amount of money paid on the assessment the preceding year.

Dr. I. G. John was responsible for a large amount of

publicity work, writing a series of "handbooks" which were later combined in one volume, the "Handbook of Methodist Missions," an invaluable source of information concerning Methodist Missions up to 1894. He also founded a splendid quarterly journal, *The Methodist Review of Missions*, which continued for several years. "W. R. Lambuth's Department" began to appear in the *Review* in 1891.

Another plan adopted in 1895, and already referred to, was the selection of Conference Missionary Secretaries, who were asked to hold group meetings in their own territory in the interest of missions; but in 1896, on a basis of a \$350,000 assessment, only \$215,000 was raised, collections fell to the lowest point in years, and the total appropriations were less than \$200,000. A resolution was adopted in this year asking that the Churches of the older mission fields be put on a self-supporting basis, from which began an increasing degree of financial coöperation from mission Churches and Conferences.

The fall in collections stopped in 1896. Thereafter a period of advance set in, made possible chiefly by the strenuous efforts of the Secretaries to raise funds to pay off the debt. Largely as a result of this successful effort, Dr. H. C. Morrison was elected to the episcopacy in 1898.

Another movement was the advance in self-support on the mission field, nine self-supporting Churches and five native-built churches having been reported in this year. Improvement was also manifested in the next few years following in the matter of the payment of the assessments for missions. In 1900 for the first time several Annual Conferences met their assessments in full, and in 1901 seven did so. This number was increased to eleven in 1903.

It is interesting to note how the leadership in mis-

sionary giving has rotated among the larger Conferences. For a long period of time South Carolina held undisputed leadership, earning the title "Mother of Missions and Missionaries." This was during the years from 1820 to 1880. Following the Civil War and Reconstruction, Tennessee became prominent as the largest Conference contributor. Interest in Cuban missions gave the Georgia Conferences, particularly South Georgia, a prominent position in the early years of the twentieth century. For the last twenty years the Virginia Conference has maintained a practically continuous leadership in total amounts raised for missions.

The opening of the twentieth century brought before the Church unparalleled opportunities for missionary advance throughout the world. It was during this period that Dr. W. R. Lambuth was the leader of the missionary forces of Southern Methodism. No man in the history of the denomination has had a wider contact with the missionary operations of the Church than he. He was associated in one capacity or another, as missionary, Missionary Secretary, or Bishop, with every mission field in which his Church is represented. For this reason his story cannot be completely told save in connection with the individual fields.

Dr. Lambuth's connection with the Board of Missions as an executive began in 1891, when the Board detailed him to assist in raising funds to pay the debt. Upon the death of W. H. Potter, in 1893, he was appointed to fill the vacancy, was elected Secretary in 1894, and served in that capacity for sixteen years.

Bishop Lambuth was recognized throughout the world as one of the great missionary statesmen of modern times. It is possible here simply to indicate some of the contributions he made to the missionary life of the Home Base. He was a great friend of co-operative movements, such as the Young People's

Missionary Movement, the Laymen's Missionary Movement, the Foreign Missions Conference of North America, the Ecumenical Missionary Conference of 1900, the New Orleans Conference of 1901, the Edinburgh Conference of 1910. In all of these enterprises he was an active figure. He was one of the chief forces in the movement for the division of territory among the Mission Boards working in Mexico. In his own denomination he introduced many forward-looking policies. Perhaps the most notable of these was the reorganization in 1910 of the Board of Missions so as to include the two Women's Societies. This project got under way in 1906 and was consummated at the General Conference of 1910, at which time, the first in missionary history, all the agencies of a single denomination, both home and foreign, general and special, men's, women's, and children's, were consolidated in one General Board of Missions. He supervised the opening of the missions to Korea and Cuba during his term as Secretary and later as Bishop opened the work in Africa and Siberia, and was one of the Commission which opened the work in Europe.

As to his financial policies, his biographer, Dr. W. W. Pinson, says:

The chief difficulty during the first decade of the twentieth century had been the limited income. Whether due to the attention given to the payment of the old debt or because of financial conditions, the regular income declined, and two new missions had been added to the budget. This had brought about an indebtedness which was larger than the one which had been paid, and partly, no doubt, in consequence of the effort to pay the old one. The decline in income had been checked and an increase well begun, but not sufficient to overcome the deficit. Dr. Lambuth was by nature a rigid economist. As a boy he trundled a wheelbarrow to save a quarter and worked in the fields to help with his support. Later he writes from school: "I have been here four months and have spent \$3!" But he was not a rigid economist in missions. He was willing to deny himself, but it was a great deal harder to deny the cause he loved. He was concerned,

anxious, to keep free of debt, but he was more concerned to keep pace with the growing responsibility. In his anxiety for the cause and in the swift movements of the hour, he did not realize the actual condition and the conditions that inevitably brought it about. This much is certain: if debt is ever justifiable in missions, this was a time when it was a virtue. It would have been a crime to have failed to meet the challenge of those wondrous years. The walls went down before the prayers of a generation, and all the world was open. The debt was a burden and not easy to pay, but it may well be doubted whether any investment ever paid the Church as big a dividend as did the making of that debt. Who would exchange the work done in Cuba and Korea for a mere balance sheet? True, debt is not to be coveted, true also that the returns would have been far greater had the Church paid in advance. But, failing that, we may well rejoice that work was done by one whose passion and conviction broke over the barriers of financial caution and expressed more faith in his Church than she had in herself. Those two missions are now paying more actual money each year than the deficits amounted to in the lean years, to say nothing of the spiritual returns!

Dr. Lambuth as Secretary developed a striking capacity for interesting individuals in special enterprises at which he was working. He seemed to realize the value, both psychological and financial, of the missionary "special." Even when the assessments fell off, and consequently appropriations had to be cut, he seemed able, in an astonishing number of instances, both as Secretary and as Bishop, to secure funds when no one else could do so.

Becoming General Secretary in 1910, Dr. W. W. Pinson has emphasized the necessity of raising the assessments in full and then securing larger assessments. He has emphasized also the need of relating the missionary special to the general budget of the Church, replacing the independent special by the directed or budget special. It was during his administration as General Secretary that the Missionary Centenary, the greatest missionary special of all time, was undertaken and carried through to a successful conclusion. Of this movement Dr. E. H. Rawlings has written: "The agent through whom the suggestion came was the General

Secretary of the Board of Missions, Dr. W. W. Pinson, who for many months had in his own spirit been following the bright gleam, and who now (1918) proposed to the Board that the Methodist Episcopal Church be invited to join with us in a proper celebration of the hundredth anniversary of the founding of American Methodist Missions."

The operations of the Board have become so extensive in recent years that no one Secretary has been able to shape and direct its operations as in the past. This has thrown an added responsibility upon the Executive Committee of the Board. Business has been done by departments of administration, each department being responsible to the Board, and the Administrative Secretaries to the General Conference.

V. FINANCE AND MEMBERSHIP

A glance at the statistical record of seventy-eight years of work in foreign missions is interesting. Not much can be told by cold figures, especially in mission work, for the invisible effects of the Christian gospel may be the most powerful, and this is particularly true in missions. No one can, at this time, estimate the total effect of Southern Methodist Missions in the life of the world. Three sets of figures are offered—the total of gifts from 1870 to 1922, the *per capita* giving as represented by the assessments, and the membership figures from the fields.

The Total

1870-1874	\$ 201,323.89	1898-1902	\$ 1,232,237.99
1874-1878	267,277.09	1902-1906	2,206,601.00
1878-1882	366,293.01	1906-1910	3,824,060.35
1882-1886	728,952.78	1910-1914	4,604,428.59
1886-1890	916,378.95	1914-1918	5,076,861.00
1890-1894	1,149,100.69	1918-1922	13,649,009.00
1894-1898	1,077,388.13		
<i>*Total.....</i>			\$35,309,912.47

*This does not include the contributions of the women's societies prior to 1910.

The Per Capita

The *per capita* income on assessments in 1890 was 24 cents. It then went down to 18 cents and for eighteen years it stayed down, only in 1908 again reaching the average of 24 cents. The present situation is little better, for Dr. E. H. Rawlings wrote in the *Christian Advocate* (Nashville) for May 1, 1925: "The foreign mission assessment was last increased in 1918, and at that time the increase was only to 27 cents per member for a whole year. In 1922 we needed money dreadfully, but decided to leave the assessment as it was and take our chances with the Centenary, so that the *per capita* assessment of the Church now for foreign missions is only 24 cents per member."

It is startling to realize that the average member today is paying on assessment no more than his grandfather paid in 1890, despite all the work of missionary education in the thirty-five years that have elapsed. Dr. Rawlings continues: "But since the increase in 1918 we have probably increased our wealth 50 per cent, and we have added nearly 400,000 members. Certainly we have added four new fields, our force of missionaries is nearly doubled, and all this in spite of the fact that it costs 40 per cent more money to do the same volume of business now than it did then. The appropriation for foreign missions this year is \$1,392,631 against \$563,000 in 1918."

In addition to the assessments, however, considerable revenue is derived from specials, and the contributions of the women are very large, thus making a higher average *per capita* than is represented by the assessment. Dr. Elmer T. Clark, in "The Task Ahead," estimates that "at the beginning of 1919 the M. E. Church, South, was giving 99 cents per member annually for all forms of home and foreign missions: 40 cents of this was for home work and 59 cents for the foreign field."

Results on the Field

What has been accomplished on the field? In 1901, at the end of fifty-two years of activity, the Board reported that there were 187 American missionaries in its fields, 92 native preachers, 100 native helpers, and approximately 10,000 Church members. There were 229 Sunday schools with 8,639 pupils, 64 Epworth Leagues with 2,085 members, 214 organized churches, 24 boarding schools and 81 day schools with a total of 5,857 pupils, 8 hospitals and dispensaries serving 24,358 patients; and \$47,000 was collected on the fields for all purposes, \$26,000 of this being on the Twentieth-Century Thank Offering.

In 1914 the report showed the total membership in the mission fields to be 25,210, distributed as follows: China, 2,388; Japan, 1,861; Korea, 4,657; Brazil, 5,715; Mexico, 7,386; Cuba, 3,203.

In 1922 the Secretary reported that during the quadrennium then closing 218 new missionaries had been sent to the field, 150 new churches built, 75 residences and parsonages acquired, 12 hospitals and dispensaries founded, 40 schools and colleges built, endowed, or expanded, and 75 new sites for institutions purchased. A notable gain of 100 per cent increase in membership was reported from Mexico. Contributions on the field in 1921 were \$260,499.94, an amount equal to the gifts of the entire Church in the four years from 1874-78. In 1925 the membership abroad was 59,703, and contributions from the field \$377,537.92, distributed as follows: China, 12,130 members, offerings \$55,666.68; Japan, 847 members, \$18,025, in offerings (not including figures for Japan Methodist Church); Korea, 9,121 members, offerings \$48,386.16; Brazil (3 Conferences), 12,866 members, \$130,888.26 in offerings; Cuba, 5,166 members, \$27,894; Siberia-Manchuria, 150 members; Africa, 1,029 members; Mexican work (3 Conferences),

8,540 members, \$91,475.69; Belgium, 290 members, \$560 offerings; Poland, 506 members, \$676 offerings; Czechoslovakia, 8,958 members, \$3,966.13 offerings.

VI. CONVENTIONS, FORWARD MOVEMENTS, SPECIAL EFFORTS, THE CENTENARY

1. A Mission Board is charged with two main types of activity, the supervision of the missions established in various fields and the maintenance of sufficient supplies in men and money at the Home Base to carry on its work in the field. Something has already been said of the various periods in which the missionary agencies have had hard struggles to pay off debts. A word is here in place as to various forward movements, during which the zeal and enthusiasm of the Church at home has risen above the normal level, resulting in an increased income for the Board.

Immediately upon the separation of the Church in 1844, the Southern people put forward a strong and successful effort to maintain the work within their own borders, consisting largely in work among the Indians, the Negroes, and in Texas. The opening of California in 1850 called for further effort. What was known as the "Thousand-Dollar Proposition" sent a score of missionaries to this new field, which was at that time considered a foreign mission. Under the terms of this proposition each Annual Conference¹ was asked to send one of its members to California and to raise a thousand dollars for his travel and maintenance during his first year.

The outbreak of the Civil War brought unprecedented burdens. In spite of this the Churches rallied to the support of their work, and during the four years from 1861-65 the members of the Southern Methodist Church, out of their almost unspeakable poverty, contributed the astonishing sum of \$350,000, more than

they had given in any similar period before, to the cause of missionary effort largely among the slaves and in the Army.

It has already been indicated that the "debt of honor," amounting to seventy or eighty thousand dollars, resting on the Society at the end of the war was raised and this obligation discharged. There was more than enough money in the treasury to pay the debt at the end of the war, but it was worthless, being in Confederate money and bonds.

An enlargement in missionary giving attended the celebration of the Centenary of American Methodism in 1884. Beginning in 1898, at the Foreign Missions Conference of North America, plans were made for a great Ecumenical Missionary Conference to be held in New York in 1900. The Secretary of the Foreign Missions Conference, W. Henry Grant, has testified that it was Dr. W. R. Lambuth who took the lead in putting through the plan of organization for that meeting. The Board of Missions appointed one Bishop and one Secretary to represent it at this gathering, and one hundred or more of the missionary leaders of the Church were in attendance. This conference had a far-reaching effect in all the denominations of this country, but in none of them was it so influential as among Southern Methodists.

While still in New York, Dr. Lambuth and two or three others, after prayer and careful thought, decided to propose that a similar convention should be held by their own Church. The delegation heartily approved the idea, and this gave rise to the New Orleans Missionary Conference of 1901, which marked the opening of the forward movement in missions which has characterized the life of the Church during the twentieth century. After a week of addresses and discussions, the members of the convention pledged \$50,000 in one

night's meeting. This sum was designed to endow and equip Soochow University, thereby meeting the offer of some Chinese gentlemen to contribute \$25,000 to this institution. At a later meeting \$3,000 additional was pledged as a memorial to Miss Laura Haygood, whose death in China the previous year had deeply moved the Church.

The Twentieth-Century Thank Offering, designed to advance the work of all the benevolent agencies of the Church, was practically contemporaneous with these meetings. Its most interesting financial return was represented by the contributions of the Mission Conferences, China contributing \$19,000, Japan \$2,400, Mexico \$5,000, Brazil \$12,000, and Cuba \$500. All of these were quite large sums for the times in which they were raised. The Women's Societies were also active in this movement and used their money chiefly in Brazil and in enlarging the home work in cities.

A far-reaching movement was begun about the same period looking to the payment of "the assessments in full." This was known as the Holston Plan, since it originated in that Conference. The South Georgia Conference enlarged its missionary giving to provide the funds necessary for the newly opened mission in Cuba, which had been begun in 1900.

The most important of all these movements, however, was the Layman's Missionary Movement, which began in the nation at large in 1906. The Student Volunteer Convention of that year was held at Nashville, Tenn. A New York business man who attended it was so much impressed by the offers of young people to give their lives to missionary work that he determined to put upon the consciences of Christian laymen the responsibility of raising the funds with which to send them.

Denominational laymen's organizations began to develop almost immediately, and the laymen of the Meth-

odist Episcopal Church, South, held a great convention at Chattanooga, Tenn., in 1908, in response to an invitation issued by the Board of Missions in 1907, and they established a Laymen's Movement for their Church with Mr. W. B. Stubbs as Secretary. The slogan was, "A million for missions in the next year." Mr. Stubbs was followed in this work by Dr. C. F. Reid, the pioneer missionary to Korea, transferred there from China, and later organizer of missionary activities on the Pacific Coast, and he in turn by Dr. E. H. Rawlings, 1916-17, and Dr. W. B. Beauchamp, 1917-22.

A committee appointed by this Conference was instructed to make suitable plans for a summer gathering place for Southern Methodists. This was undertaken at once, the Southern Assembly organized and the Lake Junaluska plant built, beginning in 1910, and serving as host to a second Church-wide missionary gathering, called the Junaluska Conference, held in 1913, at which time \$150,000 was pledged to expand the missionary operations of the Church in all its fields.

The first President of the Southern Assembly was Bishop James Atkins, its first General Superintendent was Dr. (Bishop) James Cannon, Jr., and Mr. John R. Pepper, Gen. Julian S. Carr, Dr. George R. Stuart, and Mr. B. J. Sloan were Commissioners. The Laymen's Missionary Movement contributed largely to the success of the Centenary Campaign of 1919, a particular service having been the furnishing of special speakers or "minutemen." The success of the "Eight-Day-Drive" was due in large part to the coöperation of preachers and laymen in the campaign. The Directing Secretary of the Centenary was Dr. W. B. Beauchamp, who was elected to the episcopacy in 1922, Dr. W. G. Cram then taking charge of the Centenary organization. Mr. John E. Edgerton was Treasurer of the Centenary Fund throughout.

The General Conference of 1922 organized a General Board of Lay Activities for the purpose of promoting all the causes of the Church. The Laymen's Missionary Movement became part of this new Board, of which G. L. Morelock was elected Secretary.

The greatest missionary gathering of modern times, regarded throughout the Protestant world as the starting point of the modern science of missions, was held in Edinburgh, Scotland, in 1910. This was a conference for which plans had been made at New York in 1900, the idea then being to hold such conferences every ten years. A large delegation of Southern Methodists attended the Edinburgh gathering and took part in its deliberations. Bishop W. R. Lambuth was the Vice Chairman of one of its most important Commissions, that on the Church in the Mission Field.

At Washington, D. C., in 1925, the Foreign Missions Convention of North America was held, it having been impossible to organize a World Conference in 1920 as planned at Edinburgh, due to the after effects of the World War. The Washington Convention was largely attended by members of the M. E. Church, South, who participated in its work and profited by its results.

The Church was represented in conferences on Christian work in Latin America at Panama in 1916 and at Montevideo in 1925.

For nine years, from 1905-15, the Board of Missions maintained a Missionary Training School in Nashville, Tenn., for the purpose of training both home and foreign missionaries, home pastors, and lay workers in the missionary task. J. E. McCulloch was its first President, and W. F. Quillian succeeded him. The school met with success and was discontinued after six years for the sole reason that it was found this work could be done more economically at the colleges and schools of theology and at Scarritt Bible and Training School.

The story of Scarritt, first founded in Kansas City in 1890, largely through the efforts of Miss Belle Bennett and the Women's Societies, by whom it is controlled, is an honorable one. Dr. Nathan Scarritt gave land and money to aid in founding the school. Its first President was Miss Maria L. Gibson, who was succeeded in 1918 by Dr. Ed F. Cook, and he in turn by Dr. J. L. Cuninggim in 1922.

In order to serve the Church more effectively this institution was moved to Nashville, Tenn., in 1924, where a strong faculty and a splendid plant will make it a great force for the training of Christian workers. Its name was at that time changed to Scarritt College.

Chief credit for the founding of Scarritt is unreservedly given to the devotion, tact, ability, and persistent efforts of Miss Isabel Harris Bennett (Miss Belle Bennett), who occupied a position of leadership in the women's missionary work of the M. E. Church, South, paralleled only by that of Bishop W. R. Lambuth in the Church at large. Indeed, Miss Bennett's influence was felt throughout the denomination and in the missionary councils of American Protestantism. She was a woman of independent means and gave generously to the causes she espoused.

Serving as the President of the Woman's Board of Home Missions from 1898 to 1910, and of the Woman's Council from its organization in 1910 to her death in 1922, Miss Bennett was the outstanding leader among the women of Southern Methodism for thirty-five years. While Miss Bennett and other women were doubtful of the wisdom of the reorganization of 1910, they accepted the final decision in good part and co-operated loyally. At her death Miss Bennett left \$10,000 to the Woman's Missionary Council, which has been set apart to establish the Belle Bennett Research Missionary Library at Scarritt. The Council at its ses-

sion in 1923 undertook to raise a half million dollars as a minimum to build the Bennett Memorial, which will take the form of one of the main buildings of the new plant of Scarritt College.

2. *The Missionary Centenary.*—The most far-reaching movement in the history of Methodist missions was the Missionary Centenary, celebrated in 1919 and commemorating the founding of the Methodist Missionary Society in 1819, as previously described. The idea of the Centenary was first suggested by Dr. W. W. Pinson, General Secretary, in 1918. The original thought was for a review and giving of thanks for the progress of Methodist missions during their first century. The Board of Missions, however, upon examining into the situation, found the opportunity ripe for greatly enlarging its whole program of operations. An approach was made to Dr. S. Earl Taylor, of the Northern Methodist Board, and the two branches of American Episcopal Methodism agreed to unite in the Centenary celebration.

A period of intensive cultivation set in, one of the great features of which was the Centenary Exposition at Columbus, Ohio, during the summer of 1919. The Centenary in the Church was not confined to missions alone, for the Boards of Church Extension, Sunday Schools, Education, Finance, and the War Work Commission all shared in the work and in the results. A great meeting of the leaders of the Church was held in Memphis, Tenn., in preparation for the financial appeal to fix the financial goal. After long deliberation Prof. W. R. Webb moved that the goal be set at \$25,000-000 new money, but that no outside limit be set, so that when they started giving the people might give as much as they pleased. Returns from the "Eight-Day Drive" showed that \$37,223,192 had been pledged by the various Annual Conferences, including subscrip-

tions from all the mission fields of the Church. The slogan of the movement was, "When two million Methodists go from their knees to any task, it shall be done."

The Centenary in the M. E. Church, South, was the first movement of its kind among American Protestant denominations and therefore had a wide influence. The plans for it were laid by the General Conference of 1918 at a time when the World War was at its height. Using the spiritual impulse of that time, the Centenary swept to an astonishing degree of success. It influenced the life of the Church in all its departments and was attended by a striking increase in membership as the result of an evangelistic effort which was part of its program.

Space does not permit the tabulation of all the advances made possible in the mission fields by this movement. The mission force was more than doubled. Entirely new fields in Belgium, Poland, Czechoslovakia, and Siberia-Manchuria were opened. Much-needed buildings for churches, schools, hospitals, orphanages, and similar permanent investments, including the endowment of needy institutions, resulted. For the first time since the Civil War an adequate effort to minister to the needs of the colored population of the South was inaugurated. A plan for the improvement of the condition of the rural church, the needy and down town city churches, the mountain schools, and the foreign-speaking population in the United States was undertaken.

It is disappointing to realize, however, that of the \$37,000,000 new money pledged only about \$21,000,000 had actually been paid by the end of 1925. In the main the money collected was invested in permanent improvements which do not have to be repeated. Nevertheless the cost of maintaining the greatly increased work of the Church was practically doubled. At the

same time, not only was there no increase in the return from the missionary assessment, but there was an actual falling off from this source during the Centenary collection period.

Having in a small, though justifiable, degree anticipated Centenary collections which did not come in, its revenue from assessments not increasing, and its maintenance charges having been increased, the Board found itself in 1924 forced to reduce its appropriations by twenty per cent. At its regular meeting in 1925 a still further reduction of twenty per cent was proposed, the debt of the Board at this time being estimated at \$1,000,000, offset by \$15,000,000 in uncollected Centenary pledges. Instead of making this reduction, the Board postponed the making of appropriations and issued an appeal to the Church for the subscription of a million dollars in cash so that its work might not be crippled. This appeal was met with a ready response throughout the Church, all of the Annual Conferences meeting their quota and some, with much enthusiasm, going far beyond it, so that when the Board met in February of 1926 to make the appropriations which had been postponed from the previous year it was able to go forward, though on a somewhat reduced scale over the Centenary years.

VII. WOMEN'S WORK

1. *The Woman's Foreign Missionary Society.*—The beginning of women's work for women in organic form in the United States is to be found in the Female Missionary Society organized in New York City on July 5, 1819, as an auxiliary to the New York Missionary and Bible Society of the Methodist Episcopal Church. It took a special interest in the work of women missionaries, both married and single, and continued as a local society for half a century. The connectional

Society of the M. E. Church was organized in 1869, uniting the Ladies' China Missionary Society, organized in Baltimore, Md., in 1848, a woman's foreign missionary society of Boston, and other local bodies.

The earliest organization of women for missionary work in the M. E. Church, South, was formed in 1858 on the Lebanon Circuit of the Tennessee Conference. This society was organized primarily to raise funds to be sent to Mrs. J. W. Lambuth for her work with the women and children in China, and the prime mover in this early organization was Mrs. Margaret Lavinia Kelley. Mrs. J. W. Lambuth was one of the most remarkable personalities in the history of our missionary work. The story of her service in foreign fields will appear in the proper place. Her personal influence and magnetism caused the organization not only of this early society, but of other local societies which some years later took the leading part in the formation of the Woman's Foreign Missionary Society.

Mrs. M. L. Kelley was also an outstanding figure in early missionary work among women. Her only son, Dr. D. C. Kelley, went as the second medical missionary of the Church to China. His daughter became the wife of Dr. W. R. Lambuth, whose American home for several years during his boyhood was with Mrs. Kelley. She also gave a home to Rev. C. K. Marshall (Dr. T. Z. Zao), who was sent to this country by Dr. and Mrs. J. W. Lambuth to be educated and who returned to China, where he became the first ordained Chinese minister of the M. E. Church, South. Another Chinese student sent over at this time was "John Lambuth."

The society at Lebanon ceased to exist during the Civil War, after sending several contributions to Mrs. Lambuth. Mrs. Kelley, however, retained her interest, and after fourteen years formed a new society in Nashville, Tenn. The work in the interest of this society

began in 1872, and the first meeting of women in its interest was held at McKendree Church, in Nashville, in November, 1873. This meeting was attended by only four women, but the society was formally organized in April, 1874, under the name "The Woman's Bible Mission of Nashville," with Mrs. M. L. Kelley as President, Mrs. D. H. McGavock as Corresponding Secretary, Miss Lucy Ross as Recording Secretary, and Mrs. T. D. Fite as Treasurer.

Shortly before this time Mrs. Juliana Hayes, of Trinity Church, Baltimore, Md., united with other women of that city in 1869 to form the Trinity Home Mission. Other societies in the city were formed, and the name changed in 1870 to the Woman's Bible Mission, which in April, 1873, sent \$100 to Mrs. J. W. Lambuth. The money was used to support a Bible woman who was the daughter-in-law of the Chinese Bible woman, Mrs. Quay, who had been supported by Mrs. Kelley's first society at Lebanon in 1858. The leaders of the societies at Baltimore and at Nashville began to correspond, and decided to request the General Conference of 1878 to authorize a connectional society. A previous effort in 1874 had met no response.

This request was granted, and on May 23, 1878, a convention of women in the First Methodist Church of Atlanta, Ga., enrolled fifty-four names as members of the society. The officers were appointed by the Bishops as follows: Mrs. Juliana Hayes, President; the wives of the eight bishops, Vice Presidents; Mrs. D. H. McGavock, Corresponding Secretary; Mrs. James Whitworth, Treasurer. Mrs. D. H. McGavock, the first Secretary of the Society, had given to Mrs. J. W. Lambuth, during a visit which Mrs. Lambuth made to this country in 1875, the diamonds that had pinned her wedding veil. She requested that the funds derived from their sale should be used to open a school which

should bear the maiden name of Mrs. Elizabeth Clopton Harding-Owen, Mrs. McGavock's mother.

Twenty years later, at Mrs. McGavock's death, a lady in Los Angeles, Calif., also gave her wedding diamonds, and the proceeds (\$500) were used to open the McGavock Memorial Institute in China. Miss Dorothy Wong, of China, at Tampa, Fla., in 1924 presented a handsome bracelet which was redeemed for \$1,000, but she declined to take it back. At Richmond, in 1925, a young girl's gift of her mother's ring at the Virginia Annual Conference session started a rain of gifts which totaled \$10,000 in a few minutes.

The school built with the proceeds from Mrs. McGavock's gift was opened as the Clopton School, the name being later changed to Clopton-Lambuth. The demands of this work were so great that Mrs. Lambuth requested the women of the Church to send a teacher for it. Miss Lochie Rankin, of Milan, Tenn., responded to this call in 1877 and was sent out in 1878, immediately after the organization of the Woman's Missionary Society. Miss Rankin is still in active service in the woman's work in China. The second missionary sent by the Society was her sister, Miss Dora Rankin, who lived only a few years after beginning her work in China.

The General Conference of 1878 gave to the organization the name General Executive Association, which was changed in 1882 to the Woman's Board of Missions and later still became the Woman's Board of Foreign Missions. During its first year the Society grew rapidly, enrolling 5,890 members and raising \$4,014.37. A year later there were 475 auxiliaries and 12,548 members.

In 1880 a publication, the *Woman's Missionary Advocate*, edited by Mrs. F. A. Butler, was begun and proved to be an effective means of work among the women. A paper for children, the *Young Christian*

Worker, was founded, and is still published. Mrs. McGavock served as Secretary until 1895, when she was succeeded by Mrs. S. C. Trueheart. A large part of the success of the Society in its early years was due to the activity of Mrs. Hayes, the President, in organizing new auxiliaries throughout the Church, and to the fidelity of Mrs. McGavock in making and executing the plans for the work abroad.

Mrs. Trueheart, who served from 1895 to 1910, was a sane and wise administrator and greatly expanded the work of the women abroad and its policies at home. Miss Belle Bennett said of her: "As an officer and a member of the Woman's Board of Missions and, after the death of Mrs. McGavock, as General Secretary, she did more to frame the policy and secure the enactment of laws than any other one woman in the work."

Presidents of this Board after Mrs. Hayes's death were Mrs. W. M. Wightman, 1895-1906, and Miss Maria Lyang Gibson, 1906-1910. Miss Mary Helm and Mrs. J. B. Cobb were efficient Assistant Secretaries, the latter entering the reorganized Board in 1910.

At the end of the first quadrennium the Society reported 31 Conference Societies, 112 Auxiliaries, 26,556 members. Receipts were \$25,109.44, appropriations \$29,794.08.

Two principles of action adopted by the Board in the beginning were "to extend in new fields only as the way is prepared by the General Board and in proportion to the funds provided by the Society." These principles were strictly observed, and at the end of twenty-five years of service the report of the Board (1903) showed work in China, Brazil, Mexico, and Cuba. Collections for the year were \$112,458.78 and for the twenty-five-year period \$1,612,665.52. Sixty-six missionaries represented the Board abroad, and property worth \$292,591, exclusive of the Scarritt property, was owned.

An excellent "History of the Woman's Foreign Missionary Society," by Mrs. F. A. Butler, gives every detail of its work from the beginning down to its merging in the General Board in 1910. In showing why a special society was desired by the women, Mrs. Butler says: "They wished to be legally authorized to equip and send out women as missionaries to fields already occupied by our General Board, to open boarding and day schools, hospitals and homes, buying and building, supporting missionaries, teachers, physicians, and scholarships, with a *mental reservation to do many unthought-of things that would surely come to mind later*, and help to bring heathen women and children to a knowledge of Jesus Christ their unknown Saviour." They have done all of these, the unthought-of things have come to mind, and the mental reservations exercised in doing them, to the honor of the Church and the glory of God. A recent comprehensive book, "Women and Missions," by Miss Estelle Haskin, gives the present status of all the work supported by the women, both at home and abroad.

2. *The Board of Home Missions.*—An opportunity for organized work among Southern Methodist women in the home field was first offered through the Board of Church Extension. The Secretary of this Board, Dr. David Morton, and Bishop R. K. Hargrove felt a need for the aid of women in building parsonages for needy preachers in the West. In 1886 this Board adopted a memorial to the General Conference requesting that it be authorized to develop a Woman's Department of Church Extension for the purpose of building parsonages. This plan was approved by the General Conference of 1886, and Miss Lucinda B. Helm was elected Secretary of the Department.

During the first four years of its life this Department organized 512 societies with a membership of 7,216,

aided 204 parsonages, and raised about \$34,000. By act of the General Conference of 1890 this Department became a separate organization, the Woman's Parsonage and Home Mission Society, under the control of a Central Committee, but in 1898 its powers were enlarged and it became the Woman's Home Mission Society.

Miss Lucinda Helm was the capable Secretary of this Society from its beginning until 1893, when she resigned as General Secretary, and gave her attention to its publication, *Our Homes*. The first officers of the Woman's Home Mission Society, when it became an independent body in 1898, were: Miss Belle H. Bennett, President; Mrs. J. D. Hammond, First Vice President; Mrs. T. C. Carroll, Second Vice President; Mrs. R. K. Hargrove, General Secretary; Miss Emily Allen, Recording Secretary; Mrs. W. B. Kirkland, Treasurer. Mrs. Hargrove was succeeded as General Secretary in 1900 by Mrs. R. W. MacDonell, during whose administration the office of deaconess was established and the work of city missions was largely developed. Mrs. MacDonell continued as Secretary and Miss Bennett as President until 1910, when the Society was merged in the reorganized General Board of Missions.

Although the function of this Society at first was solely to collect money for the building of parsonages, it soon found other needs for its work. Under its auspices schools for the children and young people in mountain sections were built, the first of these being Sue Bennett Memorial School at London, Ky. Rescue homes for girls and women in cities were founded, and foreign-speaking populations throughout the South were ministered to. At the end of twelve years the Board operated 12 schools, with 42 teachers and 1,306 pupils, valued at \$66,170, with an annual expenditure of \$21,000. City evangelization was begun in 1898, and with the recognition of deaconesses this work was great-

ly increased. In the Twentieth-Century Thank Offering the Board raised \$28,864.17. At the time of the reorganization in 1910 it was one of the foremost organizations in the country engaged in home mission work.

A summary of the work of the Home Mission Board in 1910, when it entered the new organization, showed that the value of supplies distributed by it from 1895 to 1910 amounted to \$284,407.12. Its membership in 1910 was 80,805. It had thirty city boards of missions and 20 city missionaries, and 89 deaconesses had been consecrated since that office was established. A total of 2,786 parsonages had been aided since the beginning of the work, the value of such contributions having been \$298,969.37 from 1887 to 1910. A total of \$1,425,-226.99 had been raised for connectional work from 1886 to 1910 and in the same period \$2,434,951.97 for local work. The value of school property was \$290,475.

3. *The Woman's Missionary Council.*—With the general reorganization of missionary agencies by the General Conference of 1910, the Woman's Board of Foreign Missions and the Woman's Board of Home Missions became part of the General Board of Missions. Women became members of the General Board, were elected Secretaries in charge of departments of its work, and the Woman's Missionary Council was created to continue very largely the work with women which the two Boards had been doing. The Council, however, was to do its work under the sanction of the General Board of Missions.

The first President of the Council was Miss Belle H. Bennett, who was succeeded at her death, in 1922, by Mrs. F. F. Stephens, the present President. The membership of the Council is made up of the President and Secretary of each Annual Conference Society, the officers and Secretaries of the Council, and several Managers elected from the Church at large. While

mainly a consultative and deliberative body, its recommendations to the Board of Missions concerning women's work are accepted practically without question. The funds raised under its auspices for certain phases of work have in recent years been equal to the amounts contributed to similar purposes by the Church at large. The Council in 1926 adopted a budget of one million dollars for its next year's work.

At its first session the Council was faced with the problem of what to do about the existence in local churches of both "home" and "foreign" auxiliaries. It wisely "advised" a union in such instances, and since that time the work of the women throughout the Church has gone forward as a practically united enterprise under the title, The Woman's Missionary Society, of which the Woman's Missionary Council is the connectional

APPENDIX TO CHAPTER II

1. *Treasurers of the Board of Missions.*—The office of Treasurer of the Board of Missions, and of the Missionary Society which preceded the Board, has been variously handled. In the main there has always been one Treasurer located at the headquarters of the Board. For many years it was also customary to have Assistant Treasurers in various sections of the Church who received and disbursed the money contributed in their immediate territory, reporting their actions to the General Treasurer. This was particularly necessary when the Missionary Society and later the Board of Missions handled the funds for what are now known as Conference Missions. Money for this purpose now does not pass through the hands of the Treasurer of the Board of Missions, but is retained within the borders of the Conferences contributing it.

In the course of changing the constitution of the Missionary Society to that of a Board and the succeeding changes in the constitution of the Board the Annual Conferences have become responsible for their own mission work and the General Board has taken responsibility for all work outside the United States, for certain phases of work among the foreign-born population, and in especially needy communities in the United States.

Available records for the Board of Missions indicate that the first Treasurer was H. P. Curd, who served from 1846 to 1856. From 1847 to 1856 W. M. Wightman was Assistant Treasurer at Charleston, S. C., and in 1853 H. N. McTyeire became As-

sistant Treasurer at New Orleans. W. R. Elliston became Treasurer in 1856 and had three Assistant Treasurers, H. E. Myers at Charleston, H. N. McTyeire at New Orleans, and D. R. McAnally at St. Louis. Isaac Litton became Treasurer in 1857 and served until 1861 with the same assistants except J. C. Keener in place of H. N. McTyeire in 1859. J. B. McFerrin became Treasurer in 1861 and served in that capacity throughout the war and was also Treasurer of the Board of Domestic Missions from 1866 to 1870. The Treasurer of the Board of Foreign Missions during this quadrennium was W. T. Smithson.

In 1871 A. H. Redford appears as Treasurer and was followed in 1878 by J. W. Manier. D. C. Kelley held the office from 1882 to 1888, being succeeded in the latter year by J. D. Barbee. From 1890 to 1898 T. B. Holt filled the office, and at his death J. D. Hamilton entered upon a service which continued for twenty-five years until his death in 1923, having held the office much longer than any other incumbent. W. M. Cassetty, Jr., was Acting Treasurer in 1923-24, and the present Treasurer, J. F. Rawls, took office in 1925. Mrs. F. H. E. Ross was Treasurer for the Women's Work from 1910-25 and was succeeded by Mrs. Ina Davis Fulton in 1925. At various periods the Publishing Agents acted as Treasurers *ex officio*, this being true of J. B. McFerrin, A. H. Redford, and J. D. Barbee. D. C. Kelley and J. W. Manier also served without salary.

2. *Secretaries of the Board.*—The first Secretary of the Missionary Society was Rev. Edward Stevenson, 1845-50; Edmund W. Sehon, 1850-66, followed. From 1866 to 1870 there were two Boards: a Board of Domestic Missions, of which J. B. McFerrin was Secretary, and a Board of Foreign Missions, which began the quadrennium with E. W. Sehon in charge. He, however, resigned in 1868, and the Board was without a Secretary for about two years, during which period W. G. E. Cunningham conducted its correspondence. E. W. Munsey was elected Secretary of this Board and served from 1869 to 1870. A General Board of Missions was organized in 1870 to succeed both of these Boards, and J. B. McFerrin was Secretary from 1870 to 1878. The constitution of the Board was revised in 1874. In that year A. G. Haygood was elected Assistant Secretary, but resigned in 1876 and was succeeded by D. C. Kelley, 1876-78. A. W. Wilson was Secretary from 1878 to 1882 and R. A. Young from 1882 to 1886. I. G. John became Secretary in 1886, serving until 1894. The General Conference of 1890 provided for two Assistant Secretaries, stipulating that one was to live west of the Mississippi and the other east of it, but not in Nashville, Tenn. A. Coke Smith, 1890-91, and H. C. Morrison, 1890-94, filled these positions. Upon the resignation of Dr. Smith, W. H. Potter was elected to succeed him, and upon the death of the latter, in 1893, W. R. Lambuth was appointed to fill the vacancy. Two Secretaries of coördinate rank, H. C. Morrison and W. R.

Lambuth, served from 1894 to 1898 and W. R. Lambuth and J. H. Pritchett served in a similar capacity from 1898 to 1902, and in the latter year W. R. Lambuth was elected General Secretary with Seth Ward as assistant, these serving until 1906. In 1906 W. R. Lambuth was again General Secretary with W. W. Pinson Assistant Secretary, John R. Nelson, Assistant Secretary for the Home Department, and Ed F. Cook, Educational Secretary.

Upon the reorganization of the missionary work to include both the General Board and the Women's Societies, which took place in 1910, a more elaborate organization became necessary. W. W. Pinson was General Secretary; Ed F. Cook and Mrs. J. B. Cobb, Foreign Secretaries; John M. Moore and Mrs. R. W. MacDonell, Home Secretaries; E. H. Rawlings and Miss Mabel Head, Educational Secretaries; G. B. Winton and Mrs. A. L. Marshall, Editorial Secretaries. The same staff was continued by the General Conference of 1914, except that the Editorial Secretaries were discontinued and Mrs. Hume R. Steele became Educational Secretary in place of Miss Head, who in turn succeeded Mrs. J. B. Cobb as Foreign Secretary.

In 1917 E. H. Rawlings succeeded Ed F. Cook as one of the Foreign Secretaries, C. G. Hounshell then becoming an Educational Secretary. The organization of the Board after the General Conference of 1918 showed W. W. Pinson, General Secretary; E. H. Rawlings, Miss Mabel Howell, and Miss Esther Case, Foreign Secretaries; O. E. Goddard, Mrs. R. W. MacDonell, and Mrs. J. W. Downs, Home Secretaries; C. G. Hounshell and Mrs. Hume R. Steele, Candidate Secretaries. Under pressure of the Centenary Campaign in 1919 the staff was strengthened by the addition of W. B. Beauchamp as a Foreign Secretary and R. L. Russell as a Home Secretary, with Mrs. J. H. McCoy succeeding Mrs. R. W. MacDonell in the Home Department. Miss Estelle Haskin became an Educational Secretary.

A complete reorganization of the constitution of the Board of Missions in 1922 resulted in the election of eight Administrative Secretaries, two men and two women for each of the Home and Foreign Departments, and the addition of a Department of Home Cultivation. The personnel under this scheme was: E. H. Rawlings, W. W. Pinson, Miss Mabel Howell, Miss Esther Case, Administrative Secretaries for the Foreign Department; R. L. Russell, J. W. Perry, Mrs. J. H. McCoy, Mrs. J. W. Downs, Administrative Secretaries in the Home Department; C. G. Hounshell, Mrs. Hume R. Steele, Candidate Secretaries; A. C. Zumbrunnen, Miss Estelle Haskin, Mrs. B. W. Lipscomb, Home Cultivation Secretaries. Changes during the quadrennium consisted in the addition of R. H. Ruff and A. J. Weeks (for editorial work) to the Home Cultivation Department, and the resignation of Mrs. J. H. McCoy from the Home Department.

III

CHINA

I. THE COUNTRY AND THE PEOPLE

"O Rock, Rock, when wilt thou open!" exclaimed Valignani, the Superior of Jesuit Missions in the Far East, in 1580, as he faced the impassivity of China. To-day there are 795,075 Chinese Protestant Christians representing a total constituency of over one million persons. The Roman Catholic constituency is claimed to be of equal numbers. But what are they among the four hundred million inhabitants of the Chinese Republic? One-fourth of the inhabitants of the globe are found in the borders of this great land, of which there are five great divisions—China Proper, or the Eighteen Provinces, and the dependencies of Manchuria, Mongolia, Chinese Turkestan, and Tibet. In China Proper is to be found the vast majority of the population, although this section contains but 1,500,000 square miles of the total area of 4,275,000 included within the borders of the republic. Some sections of this territory are the most thickly inhabited on the globe, showing 872 persons to the square mile in Kiangsu Province; yet in Kansu Province the distribution is but 48 to the square mile.

Other names for China are the Middle Kingdom, the Flowery Kingdom, and the Celestial Empire. The people of this race can boast of a continuous national history of over forty centuries, during which their language, institutions, arts, government, and religion have continued on the lines clearly marked out four thousand years ago. When Abraham left Ur of the Chaldees, the Chinese Empire had already existed

longer than the total life of many of the other so-called "World Empires," such as Egypt, Babylon, Persia, Greece, Rome, and Britain. It is not surprising, therefore, that the educated Chinese looks with scorn upon the pretensions of a people whose national history began only in 1776.

Opinions differ as to the nature of the original religion of China. One view, held by eminent authorities, is that it was in the beginning a monotheism of a relatively high type. In support of this it is shown that down to the end of the Chinese Empire in 1911 the Emperor each year paid homage in the name of his people to the supreme spirit of the universe. Another view is that the original religion of China was an animistic faith, into which monotheism was introduced in the course of time. It is now impossible to get back behind Chinese monotheism into a time when only animism prevailed. There are five organized religions of China to-day: Confucianism, Taoism, Buddhism, Mohammedanism, and Christianity. The *Atlas of Christian Missions* for 1925 reports a body of communicant, baptized, and instructed Protestant Christians of 795,075. The Roman Catholics, whose reports include "constituency" as well as communicant members, claim one million adherents.

The number of Mohammedans in China is said to be probably ten million. It is impossible to give definite figures for the other three religions, since the average Chinese subscribes in more or less definite fashion to all three of them. It has been said that a man is a Confucian in his ordinary social and business life, a Taoist when he is in trouble and afraid, and a Buddhist when he comes to face the future. There is no question, however, but that the greatest personality in Chinese civilization to-day is that of their illustrious sage, Confucius, of whom they sing:

"Confucius, Confucius,
How great is Confucius!
Before Confucius there never was a Confucius;
Since Confucius there has never been a Confucius.
Confucius, Confucius!
How great is Confucius!"

The influence and teaching of this great man have chained China to the past and barred the road to advance and development. Equally unquestioned, however, is the fact that he gave permanence, solidity, and cohesion to China's millions, and thus enabled them to withstand the terrific shocks to which they have been subjected during the long centuries of their existence.

All of these facts make the task of evangelizing China a peculiarly difficult one. Only one other can here be mentioned, that of language. There are said to be fifty thousand separate and distinct characters in the Chinese language, each one of which is a separate word, for there is no Chinese alphabet. There are innumerable dialects, and one who can speak and write fluently in one dialect may be quite illiterate anywhere in China where his particular dialect is unknown. In the realm of literature and among scholars there are two dialects, one of which is written but never spoken and the other of which is only spoken. Great efforts have been made in recent times, by educated Chinese, by missionaries, and by other Westerners, to reduce the number of characters necessary to literacy by developing a Chinese alphabet, made by writing the original characters in Romanized letters. Some success has attended this effort, and in addition to this *Mandarin* has come to be the most widely spoken dialect of the republic.

II. EARLY MISSIONARY EFFORTS: NESTORIAN AND CATHOLIC

1. In the city of Sian, in the province of Shensi, there may be seen to-day the famous Nestorian tablet, uncovered accidentally in 1625. Upon this is recorded in Chinese and Syriac characters the story of the arrival and successful preaching of Nestorian missionaries who, early in the sixth century A.D., came overland from Syria to China. These early Christians were favorably received by the Emperor, and made large numbers of converts. They continued to exist in China for eight centuries, but for unknown reasons they lost their following in China, and every trace of the movement disappeared so completely that its very existence had been forgotten until the discovery of the tablet recording their story.

2. There were two unsuccessful efforts made by the Roman Catholics, prior to modern times, to plant permanent work in China. The first of these was by the Italian monk, John de Monte Corvino, who reached China overland from India about 1294. He was well received by the great Kublai Khan, of the Mongol dynasty. A church and orphan asylum were built in Peking, the New Testament and Psalms translated, and several thousand baptisms recorded. A change of dynasty took place in 1368, the Mongol giving place to the Ming dynasty, and under the new régime the "foreign religion" was bitterly persecuted and seemingly exterminated.

3. Two hundred years after this first attempt the greatest of all the Jesuit missionaries, Francis Xavier, sought to enter China; but before he was able to do so he died, in 1552, on an island off the mainland of China. In 1580 Matteo Ricci, another Jesuit priest, an Italian nobleman, with a companion, traveled from Macao to the neighborhood of Canton. By ingratiating himself

with the rulers he was allowed to remain. He dressed as a Buddhist priest and later as one of the Chinese *literati*. His policy was to allow the Chinese to retain much of their ancestral faith, especially the worship of ancestors, and to accept such elements of Catholicism as they chose. This policy was similar to that adopted before and since by the Buddhist monks both in China and Japan.

The knowledge of science, particularly mathematics and astronomy, possessed by the Jesuits made an impression on the Chinese. Considerable success was gained, and for a hundred and fifty years Catholicism made good progress. Other orders, Franciscans and Dominicans, came in, and the three began to quarrel among themselves over the extent of liberty to be allowed the Chinese in retaining their native faith upon embracing Catholicism. Their chief offense, however, was persistent meddling in political matters. This was strongly resented by the Chinese authorities, and severe persecutions broke out. In 1724 Christianity was proscribed by an imperial edict, the missionaries were escorted to the frontier, and native Catholics forced to recant or die. Thus ended the second Roman Catholic effort, largely through its own fault, resulting in strong antagonism on the part of the Chinese to all forms of Christianity.

III. GREAT PERIODS OF PROTESTANT MISSIONS

Five periods in the history of modern Protestant missions in China are usually distinguished: (1) 1807, when Robert Morrison went to China, to 1842, the date of the so-called Opium War. (2) 1848 to 1860, the treaty of Tientsin, ending the Arrow War. (3) 1860 to 1895, the Chino-Japanese War. (4) 1895 to 1911, the Chinese Revolution and establishment of the Republic. (5) 1911 to the present.

1. The first period of modern missionary effort begins with the sailing of Robert Morrison, a Scotch shoe-last maker, for China. He had offered himself in 1804 to the London Missionary Society for service in "the most difficult mission field in the world," which he thought would be Timbuctoo, but agreed to go to China instead. The East India Company at that time controlled shipping, colonization, and trade in all the Orient and refused him permission to sail on one of their ships; so he took passage to New York. There he was booked for passage on an American vessel, and in the ship company's office was addressed by an official who said, "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" To which Morrison replied: "No, sir, but I expect that God will." The shipowners, however, Olyphant & Company, were earnest Christians and later gave much aid to Morrison and other early missionaries.

Arrived at Macao, a Portuguese trading settlement off the coast of China, he was in danger from the Chinese, the Catholics of Macao, and the East India Company, but began to study the Chinese language, and in two years had so mastered it that he was given remunerative employment by the East India Company, which eventually paid him \$6,000 a year and allowed him to reside at Canton. He devoted himself in his spare time to translating the Bible, his New Testament appearing in 1810, the entire Bible in 1818, a large grammar within a few years, and a monumental work, his dictionary, in 1821. This last work was brought out by the East India Company at a cost of \$60,000, was in six volumes, and sold for \$100.

In 1814, after seven years of persistent personal effort, Morrison baptized the first Protestant Chinese convert, Tsai A-Ko, and at his death in 1834 he had

seen only ten converts to his cause. But he realized the value of his literary work, saying, "By the Chinese Bible, when dead, I shall yet speak."

Morrison was aided in his work, which included the founding of an Anglo-Chinese College and the beginning of medical work, by Dr. William Milne. Among other early workers were Drs. Karl Gutzlaff and S. Wells Williams. Dr. Williams came out as a printer, but became a distinguished man of letters. His work, "The Middle Kingdom," is still a standard authority on the Chinese Empire. Dr. Peter Parker, an American, sent out in 1834 by the American Board, was one of the chief figures in winning favorable consideration for Protestant missions by his long and successful career as a medical missionary and later as American diplomat and plenipotentiary. This first period of work closed with the Opium War of 1842.

2. Chinese ports had been closed to foreign commerce and intercourse, except under difficult circumstances, until 1842, when in a war with Great Britain over the importation of British products, including opium, five "treaty ports," where foreigners might reside and carry on trade, were designated. Upon the publication of this treaty Protestant missionary societies from all over the world literally flocked into China, and, despite strong antagonism from the Chinese everywhere, planted their stations and began the work of evangelization. The evil forces of Western civilization came in at this time along with the good.

3. A second war in 1860 ended the second and opened the third period of missionary activity. Ten additional cities were opened, to Catholics as well as Protestants, and all the boards moved farther into the interior. It was at this time that the China Inland Mission, founded by J. Hudson Taylor for the purpose of proclaiming the gospel far and wide throughout the interior of China,

became active. It emphasized the work of women as well as men, and all its missionaries went out "on faith," without any stipulation or guarantee as to their manner of support.

One of the most significant events for Christian missions in recent Chinese history was the Taiping Rebellion, which began in 1850 and lasted until 1865. In its beginnings this movement claimed to be a campaign for the purpose of establishing Christianity, its leader having had some contact with Protestant missionaries and received a smattering of Christian ideas, but having been refused baptism. The rebellion, after desolating thousands of villages, many large cities, and having been attended by unrestrained barbarity and licentiousness among the rebels, was crushed by government troops under European officers, of whom the chief was General Charles G. (Chinese) Gordon with his "Ever-Victorious Army." It has been estimated that no less than twenty million lives were lost during this great conflict and much harm was done to the missionary cause.

4. The fourth period of Protestant missions was signalized by three great events: the Chino-Japanese War, 1894-95; the unsuccessful effort at reform in 1898, with the following reaction; and the Boxer Uprising of 1900. Humiliated by their unexpected defeat at the hands of Japan, many educated Chinese greeted with enthusiasm the forward-looking edicts issued by the young emperor in 1898, largely through the influence exerted over him by educated and Christian Chinese. He proved unable to carry these reforms into effect, for the old Dowager Empress assumed power and soon put an end to the movement. Closely following this was the Boxer Uprising, the cause of which has remained somewhat obscure, but the object of which was the extermination of Christianity in China. Scores

of Protestant missionaries and thousands of native Christians were killed, and the uprising was put down by foreign troops who captured Peking and levied an indemnity on the Chinese government. Later the United States government returned a large share of its indemnity to China to be used in educating Chinese youths in the United States.

5. In 1911 the forces of reform seemed to triumph in the establishment of the Chinese Republic by Sun Yat Sen, Yuan Shi Kai, Li Yuan Heng, and others. The movement for a time seemed quite successful. Later developments showed that the Republic would have a hard time proving its right to exist, and to-day, while on paper the Republic is in power and a liberal constitution in force, actually the Chinese Republic is finding it difficult to maintain the authority of the central government as against the power of the provincial rulers. Yet in 1925 the movement for complete Chinese autonomy received the support of all elements of forward-looking Chinese and reached such proportions as to demand the attention of foreign governments.

IV. THE PRESENT SITUATION IN CHINA

Space forbids more than the barest outline of the general political and religious situation in China to-day. Matters have reached an acute stage both within China and in her relations with foreign powers. Several important conferences among Protestant missionary agencies have been held recently with a view to securing concerted action among all Christian forces working in the Republic. Largely at the instigation of the United States government, a Customs Conference, between China on the one hand and the various interested powers on the other, has been called, and much is expected from its work.

Several events have combined to bring about the

present crisis. China has been torn by civil war for five years. In the main the cause of this has been the effort of rival military chieftains to secure power over as many provinces as possible so as to make bids for control of the central government. A separate South China government was maintained at Canton for some years by Dr. Sun Yat Sen, but his death in 1925 probably indicates the end of this division.

In international relationships China awoke to a consciousness of her undesirable position when the Peace Conference at Versailles in 1919 allowed Japan to occupy the province of Shantung. This aroused great feeling in China, and from that event may be dated the active effort of progressive Chinese, especially the student group, which has great influence in China, to secure complete Chinese autonomy from embarrassing restrictions placed upon her sovereignty by action of outside powers. Especial animosity toward the Japanese has characterized these efforts.

While there are a number of minor issues which occupy attention from time to time, the most recent of which was the killing of Chinese students by Japanese policemen in Shanghai on May 30, 1925, the chief present effort of China is to secure the abolition of foreign control over the Chinese customs. For many years the customs charges which China has been allowed to levy on imports have been kept at a flat five per cent rate by action of the foreign governments represented in the Republic. Among other effects of this restriction have been the flooding of China by foreign-made goods, and a very high rate of internal taxes made necessary in order to raise revenue which would otherwise be derived from customs duties. By levying a higher import tax the Chinese feel that they could encourage native Chinese industries and lower the heavy local taxes.

Another situation for which remedies are sought is that which arises from the rights of extraterritoriality held by foreigners residing in China. During the course of years, and by successive treaties, various nations have secured the right of their citizens to live in special quarters of Chinese cities, where Chinese are not allowed to live, and in these quarters foreign soldiers, police, and courts are in control. Again, most governments maintain special courts in China in which all cases involving their own citizens are tried by the laws of their respective countries. A system of Mixed Courts has been set up for the trial of cases involving Chinese and foreigners, and on these Chinese officials sit, but such officials are chosen by the foreign powers and not by the Chinese.

Further complications arise from the active efforts of Russia to gain influence in China, though it is not clear just how far this effort has affected the present Chinese demands. Russia has voluntarily renounced all rights of extraterritoriality of her subjects and so has made many friends in China.

Some Chinese are using the political situation as a means of attacking Christianity, one especially aggressive non-Christian student organization having undertaken this campaign. Christian Chinese students are organized to oppose the move. As an indication of the attitude of American missionary agencies in this situation may be cited the action taken in 1925 by the Board of Missions of the Methodist Episcopal Church, which notified its representatives in China that they could not expect the Board to support them in any effort to secure protection of either life or property in any other way than that open to them under Chinese law. The Southern Methodist missionaries have adopted a paper expressing unwillingness to invoke police protection in their own behalf.

Missionary agencies are not alarmed over the awakening of China to her rights and duties. They are disturbed only lest there should be confusion in the minds of Chinese as to the purpose of Christian missions in China, which purpose is not to interfere in any way with the proper national development of China, but rather to preach the Christian gospel and to rejoice in the application of the principles of Christ to Chinese life.

Restrictions similar to those against which China now protests prevailed for many years in Japan. They were first made by treaty with foreign powers in the period 1850-60, but were removed by negotiations extending over a score of years, until by the opening of the twentieth century Japan had demonstrated her ability to maintain law and order throughout the country and to guarantee fair treatment to citizens of other nations residing in her territory. The restrictions which Japan has outgrown are those which China now seeks to have removed, peacefully if possible, but if not, the seeds of future war are being sown.

V. SOUTHERN METHODIST MISSIONS IN CHINA

Certain distinct periods appear in the history of Southern Methodist mission work in China. These may be noted as follows: Period one, from the founding of the mission in 1848 by Charles Taylor and Benjamin Jenkins until 1876, when Bishop E. M. Marvin paid the first episcopal visit of a Bishop of the Church to the Orient, and ordained a number of Chinese to the Methodist ministry. The second period extends from 1878 to 1901, when the New Orleans Missionary Conference pledged \$50,000 for the building and equipment of Soochow University, marking a new stage in the life of the China Mission. From 1901 to the present constitutes a third period of intensive development.

1. The opening in 1842 of the treaty ports of China to

foreign residence attracted the attention of all missionary agencies to this great new field of endeavor. The work of Morrison, Parker, and other pioneers had been closely observed by Protestant bodies, and as soon as the way was formally opened immediate action was taken by British and American agencies. The Methodist Episcopal Church was at once interested, and the General Conference of 1844 laid plans for opening work in China. The Missionary Society of the Northern branch had workers on the field in 1847. One of the earliest actions of the Missionary Society of the M. E. Church, South, taken at its first anniversary meeting in 1846, looked to the establishment of a China Mission. The action is indicated in the following extract from the report of 1846:

The following report from the "Committee on Foreign Missions" was submitted to the consideration of the Board at its last monthly meeting and, after some discussion, was adopted, with the understanding, that in the final determination of the question, by the Bishops and general Missionary Committee, in conjunction with the Board of Managers, as to the establishment of the missions recommended, due regard should be had to the interests of our home missionary establishment. . . . We therefore respectfully recommend to the Board the establishment of a mission in the Chinese empire and would at the same time suggest the propriety of commencing a mission in France at as early a period as may be practicable, as a wide and effectual door appears to be opening in that kingdom.

The action of the Missionary Society was indorsed by the first General Conference of the Church meeting in Petersburg, Va., in 1846, which at the earliest opportunity committed the Church to the cause of foreign missions:

Resolved, That under a full persuasion of our being providentially called thereto, we, the General Conference of the M. E. Church, South, do solicit our Bishops to take measures, in connection with our Board of Managers, for the appointment of two missionaries to China at the earliest day in their convenience.

Rev. Charles Taylor, M.D., and Rev. Benjamin Jenkins, both of South Carolina, set sail for China from Boston on April 24, 1848, arrived at Hongkong on August 12, and at Shanghai in September, 1848, thus formally establishing the Southern Methodist Mission in the Chinese Empire seventy-eight years ago. These men were in every way worthy to begin this great undertaking. Dr. Charles Taylor's father had been assistant treasurer of the American Board of Commissioners for Foreign Missions. Dr. Taylor was born in Boston, Mass., and had been educated in New York University, where he had supported himself and secured an education despite great difficulties. Recognizing the need of medical missions in China, he qualified as a physician by special work in Philadelphia, and offered himself to the Church as missionary to China in 1843. It was not until five years later that he could be sent out, at which time Rev. Benjamin Jenkins, a practical printer, had been found ready to go with him. The *Southern Christian Advocate*, by which Mr. Jenkins was employed, conducted a campaign in the interest of a mission to China, which was then occupying the attention of the world through the opening of the treaty ports, and the other Church papers joined in the movement.

It was fitting that South Carolina, "the old Missionary Conference" which had pioneered the work of missions at home among the Indians and the slaves, should take the lead in promoting the first foreign mission of the Church, giving two of her men and the larger amount of their support during the early years of the work. The plan of the Missionary Society in sending out its first workers was that they should combine medical and literary work with evangelistic effort, since previous experience had shown in the case of Robert Morrison and Peter Parker how effective these means were in reaching the Chinese.

The first station of the mission was at Shanghai. This was one of the first ports opened for foreign residence; and though a small place in 1848, it was strategically located and has since become one of the great cities of the world and the principal port of entry of China. Practically all the early missionary societies opened their first stations in Shanghai, and it has remained the base of operations for most of them. However, by later treaties other cities in the interior were opened, and many societies then sent their workers farther inland. The M. E. Church, South, has concentrated its efforts from the beginning in Shanghai and Soochow, with the intermediate and surrounding territory, so successfully that Soochow to-day is said to be the most compact, efficient, and powerful single mission station in China, and the work at Shanghai has prospered until there is no church yet large enough to contain the congregations.

Dr. Taylor, after some difficulty, secured a Chinese house as a residence, built a chapel, and regular evangelistic, medical, and literary work was begun. The chief occupation of the missionaries, in their early years, was the mastery of the language. It is estimated that it requires at least five years of residence and study for a missionary to become fully effective in China, and only one of the missionaries of the M. E. Church, South, who went out prior to the Civil War remained as long as this. After a promising start and the baptism of their first convert, in 1851, health difficulties began to beset the mission. This first convert was the teacher of Dr. Jenkins, Liew-sien-sang, who, with his wife, embraced Christianity and became the first native Chinese preacher of Southern Methodism, continuing in active service until his death in 1866.

Dr. and Mrs. W. G. E. Cunningham reached China in October, 1852. Just at this time the health of Mrs.

Taylor failed, and she returned with her children to the United States. Shortly afterwards Mrs. Jenkins also was forced to return for similar reasons; but she had already remained too long in China and died at sea. Each of these families had previously buried a little baby in Shanghai. Dr. Taylor remained in the field until 1853, when he came home to be with his wife, who could not live in China. Dr. Jenkins, after settling his children in the United States, returned to the field and remained connected with the mission until 1862.

For some time the burden of the entire work was upon Dr. Cunningham, and just at this period the Taiping Rebellion was in progress in China. Many missionaries at first were hopeful that it would succeed in winning China for Christianity, even at the point of the sword, but the real character of the movement soon manifested itself, and all illusions entertained by missionaries were shattered. The rebels first visited Shanghai in 1853, and for some time there was practically no mission work possible. Dr. Cunningham sought to preserve the property of the mission and had several narrow escapes from death. On one occasion a cannon ball fell into his bed, but providentially he had gone for the night to be with a friend.

Reenforcements arrived in 1854, when Dr. Jenkins, who had spent much time in traveling through the Church at home speaking in the interest of the work, returned, accompanied by Dr. and Mrs. J. W. Lambuth, D. C. Kelley, M.D., and wife, and Rev. and Mrs. J. L. Belton. This relatively large company indicates the interest which had been aroused in the Church by the work of its missionaries in China, and if all had gone well at this time large increases might have been expected, both in money and men from home and converts in the mission field; but sickness depleted the active personnel, war at home cut off its supplies, and

war in China blocked its work. In 1854 the health of Rev. J. L. Belton demanded his return home, but he died soon after reaching New York. In 1856 Mrs. D. C. Kelley's health failed, and she and her husband returned home, where he retained a long and active interest in the work of the Board of Missions.

The first Quarterly Conference of the Mission was held in October, 1855, and in 1859, following the treaty of 1858, work was begun at Soochow, which had been opened for foreign residence by this treaty. The work there was opened by Liew, the native preacher, because of antagonism to foreigners in this old, cultured, and exclusive center of Chinese education.

The Taiping insurgents burned Shanghai in 1859 and again put an end to any effective missionary activity. During this time Rev. Young J. Allen and Rev. M. L. Wood reached the field, but almost at once further losses were incurred by the mission, which again reduced it to small numbers. When the General Conference of 1866 met there were in the China Mission only Drs. Young J. Allen and J. W. Lambuth, with their families, and one native preacher, Liew, who received his support then and thereafter from the Church of the Strangers in New York City. Dr. Allen was in the employ of the government, and Dr. Lambuth earned his support partly from that source. Mrs. Lambuth by teaching and other efforts supplemented the family income. There was very little left to show for the efforts that had been put forth by the Church at home and by the workers in the field. In 1870 a report prepared by Dr. Cunningham, who had conducted the correspondence of the Board of Foreign Missions for a period, contained the following summary:

The China Mission has been in existence twenty-one years. During this time eight missionaries, with their families, have been sent out. Two female members of the Mission have died and

one of the missionaries. One has withdrawn from the work, four have returned, and two remain in the field. Between fifty and sixty natives have been baptized and admitted to full membership in the M. E. Church, South; of these, six have died in the faith. Two native preachers of great gifts and usefulness have finished their course with joy. The Mission now occupies three stations: Shanghai, Soochow, and Nantziang. . . . The Mission is out of debt and with its "property intact." It is financially in as sound a condition as before the war—thanks to the energy, fidelity, and good management of our missionaries.

The great names in the early history of the China Mission are those of Dr. and Mrs. J. W. Lambuth, Dr. Young J. Allen, Dr. A. P. Parker, and Miss Laura Haygood. Of these the first on the field were James William Lambuth and Mary Isabella McClellan Lambuth, who reached Shanghai in 1854, finding the Southern Methodist mission, by reason of sickness, depletion through losses, and obstacles to their work in the shape of appalling heathenism and paucity of material equipment, practically where it had begun. Thus began the association with the foreign missions of the M. E. Church, South, of a family which, through its connections by blood and marriage, has been without parallel in the missionary history of the Church.

The first missionary member of the family was Rev. William Lambuth, who was sent to preach to the Indians of Tennessee by Bishop Asbury in 1800. His son was John Russell Lambuth, also a Methodist circuit rider, who was a missionary to the Creoles and Indians of Louisiana and built the first Methodist Church in Mobile, Ala. In 1830 he was holding a camp meeting in Alabama, but mysteriously disappeared. On his return his explanation was that he had been called home by the birth of a son, whom he had dedicated to the Lord as a foreign missionary and endowed with a bale of cotton that he might go.

This son was J. W. Lambuth, one of the first to answer the call of his Church for missionaries to China.

He had married Mary Isabella McClellan, a connection of Grover Cleveland and of Gen. George B. McClellan, who had come to Mississippi as a school-teacher. At a missionary anniversary of the Mississippi Conference she put a card in the collection basket which read: "I give five dollars and myself."

Mrs. Lambuth was in some ways the most remarkable personality of the family. In China and Japan she did a full share of work with her husband. She aroused the interest of the women at home until they formed organizations to aid in her work with the women and children abroad. She conducted schools in her home in Shanghai, built an addition to care for boarding pupils, taught the children of well-to-do Chinese and of Americans living in China, and took in table boarders, using the proceeds to maintain her family so that Dr. Lambuth might be able to spend all his time in preaching. This was during the years when there was no support available from home because of the Civil War and its after effects. In a true sense she was the founder of Southern Methodist women's work in China. Later in Japan, both before and after the death of her husband, she was active in the work of educating Japanese women and children. She outlined the essential policies of women's work which have been followed ever since—the training of native Bible women to visit Chinese homes and the education of children and girls in schools conducted by missionaries of the Woman's Board.

Dr. J. W. Lambuth was connected with the China Mission from 1854 to 1886, being superintendent of the mission for many years. In 1886 he was transferred with others to open the work in Japan. His spirit was always that of the tireless evangelist, and he never wearied of traveling and preaching wherever he could find or make a hearing. He mastered the Chinese language and for years itinerated on a boat over a circuit

which kept him from home two weeks continuously in every month. He was known far and wide in China as "the Jesus man." Late in life he went to Japan and undertook the mastery of that language so that he could preach in it to the people. As he traveled on small crowded boats he would lie on the floor at night beside a lighted candle, often with Japanese inquirers around him as he read his Bible and studied the Japanese language. Of him Bishop Galloway declared:

It is doubted if the canonized roll of God's great pioneers contains a saintlier character than James W. Lambuth. . . . No dangers daunted his courage, no difficulties swerved his sanctified purpose, and no trials weakened his indomitable will. From the hour he heard the Lord's call to the mission field down in his Mississippi home to the day his beautiful life peacefully closed in Kobe, Japan, he could repeat the words of Count Zinzendorf, "I have but one passion; it is he, only he." So transparent was his character and so translucent his simple faith that the native Christians of Kobe said, "He is our father, and we want him for our model." It is doubted if in the same length of time any preacher at home or abroad ever preached so many sermons. . . . No prophet of God ever had more absolute faith in his divinely given message. He always expected immediate results. And both in China and Japan many were the trophies of his consecrated ministry.

Dr. Young J. Allen, who reached China in 1860, was essentially an educator, a teacher, a man of literature and learning. He had what might be called the "long view" of missions, but not the passion for evangelism as others felt it. He was educated at Emory College and offered himself for missionary service in response to an appeal by Bishop Pierce in the Annual Conference session at which he entered the ministry. This was in 1858. There were no funds with which to send him to China, so for a year he canvassed the Church and raised the amount necessary to pay the passage of his wife and himself to China. Mrs. Allen had been interested in missions as a girl and had prepared herself in college to take part with her husband in his chosen calling.

The experience of Dr. Allen in raising his own passage money was typical of his service in China. Hardly had he arrived there when the Civil War at home stopped all supplies and he and the other missionaries were thrown on their own resources. He found employment with the Chinese government as a translator, and continued some form of connection with it until 1881, when for the first time he became fully dependent on the mission for support. His occupations in the meantime had been chiefly literary and always remained so, but he found time at night and on Sundays to preach and testify and to be an effective missionary worker. He founded the Anglo-Chinese College at Shanghai, which received government patronage and later was embodied in the Soochow University system. He translated numerous works for the Chinese and wrote others. Two periodicals were founded and published by him for years. One was a religious paper, intended for Christians, *The Chinese Recorder*, and the other of a more general appeal, seeking to present from the religious viewpoint various subjects of interest to the Chinese. It was called *The Review of the Times*; or, *The Chinese Globe Magazine*. This paper, published under the auspices of the Christian Literature Society, which also Dr. Allen helped to found, had a large circulation, and through this and his other writings this missionary spoke to hundreds of the most cultured Chinese. His thought was to captivate the intellectual life of China for Christ. His last and probably greatest work was "Women of All Lands; or, China's Place Among the Nations," in which he sought to convince the Chinese of the necessity of elevating the position of their women if they desired a large place in world affairs.

Dr. Allen further manifested his interest in women by aiding Miss Laura Haygood in the founding of the McTyeire School in Shanghai for the daughters of well-

to-do Chinese families. His influence was especially felt in the cause of progress and reform, and when the reforming edicts of 1898 were issued the chief adviser of the young emperor, Kang Yu Wei, said, "I owe my conversion to reform and my knowledge of reforms to two missionaries, Rev. Timothy Richards and Dr. Young J. Allen."

Instances might be multiplied of Dr. Allen's hold on the mind of China, and he aided in sowing the seed of Christian ideas among the *literati* so that, even without any immediate visible results, the way was being prepared for a great work among this most influential group. Fletcher Brockman, a Southern Methodist layman, when he went to China with the Y. M. C. A., said, "If after I have spent twenty-five years in China I find three genuinely converted *literati*, I will feel successful." Brockman, Allen, and others like them met with little visible success until 1914, when in the meetings conducted for nine months of that year by Sherwood Eddy and others the results of many years of effort became evident, for eighteen hundred Chinese scholars then became sincere students of Christianity. Previous to this time there had never been at any one time since Morrison's day more than four or five open converts to Christianity from among the *literati*.

It was inevitable that strong personalities like those of Dr. Lambuth and Dr. Allen, holding different theories of mission work, should disagree on methods, and so they did. Yet the final result worked out for the progress of the kingdom. The great aim of all missions is evangelism; yet this must be so related to educational agencies as to conserve its fruits, and with both institutional and evangelistic agencies greater progress will come. It would seem that the time has now come in the development of all the missions of the Church for a greater emphasis upon the strictly evangelistic ap-

peal, and this has been felt doubly necessary since the Centenary made possible the equipment of many institutions as never before in our missionary history. In recognition of this fact, the Board of Missions at its meeting in 1925 adopted resolutions calling for the conduct of a great evangelistic appeal throughout its mission fields and appointing a committee to prepare a comprehensive plan of evangelism.

Thus both Allen and Lambuth are proved right, and by the presentation in such striking fashion of these two great phases of missionary activity the missionary policy of the M. E. Church, South, was developed in the early history of the China Mission, a program of thoroughgoing evangelism aided and conserved through the best possible educational, medical, and literary institutions. The China Mission was the field upon which this policy was developed, and from which it spread, by transfer of workers and methods, to all the other work of Southern Methodism in the Orient.

2. A period of advance in the China Mission may be dated as beginning in 1876, this being the year in which Bishop Enoch M. Marvin, accompanied by Rev. E. R. (Bishop) Hendrix, visited China. The General Conference of 1874 had requested that one of the bishops visit the Orient, and the choice fell on Bishop Marvin. This was a symbol of reviving interest in the China Mission, further evidence of which had been given in 1875 when Rev. Alvin P. Parker was sent out by the Missouri Conference, the first reënforcement sent to this field in sixteen years. Even then the Board of Missions was unable to send anyone from its own resources, and the workers who went to China for the succeeding ten years were largely recruited and their travel and support arranged for by special groups within their own Annual Conferences or Sunday school constituency. The South was just beginning to recover its financial

stability, and one of the first moves of the Church was to the better support of its foreign missions.

Bishop Marvin's visit well serves as a dividing point between the time of beginnings and development of policy and that of intensive development and expansion. The Bishop and his companion both wrote extensively to home papers, each publishing later a volume of his travels. "To the East by Way of the West" was Bishop Marvin's book, and "Around the World" the title of Bishop Hendrix's. The unexpected death of Bishop Marvin soon after completing his circuit of the globe added additional interest to the story of his work in China.

One very important result was the authorization and organization by the General Conference of 1878 of the Woman's Foreign Missionary Society, which at once became one of the most effective agencies in the work of the China Mission, the women maintaining at the present time a total staff of workers practically equal in number to that maintained by the Department of General Work of the Board of Missions.

In his inspection of the work in China in 1876, Bishop Marvin found that the Board of Missions itself was supporting but a single missionary in all of China, this one being Dr. J. W. Lambuth, superintendent of the Mission. Dr. Allen was in the employment of the Chinese government, giving his Sundays to mission work. Dr. A. P. Parker, who had taken charge of the work in Soochow, being the first foreigner to carry on work in that city, was supported by the Missouri Conference. There were six native preachers. Two of these were not supported by the Mission. Bishop Marvin ordained all of these as deacons, and four were ordained also as elders. The best-known member of this group, the first native Chinese minister of the M. E. Church, South, was Rev. Dsau-tse-zeh, otherwise called

C. K. Marshall, who had been converted by Dr. J. W. Lambuth and sent to this country in 1860 for his education.

The ordination of these Chinese ministers was the chief feature of the Conference held by Bishop Marvin on December 22, 1876, in the home of Dr. Lambuth in Shanghai, at which it was reported that three missionaries, six Chinese preachers, and six helpers constituted the working force of the Mission, with a membership of 104 and a Sunday school enrollment of 141.

In 1877 Rev. Walter Russell Lambuth, M.D., arrived in Shanghai to take up the medical work of the Mission which had been laid down twenty years before by his father-in-law, Dr. D. C. Kelley. The medical work in China was therefore founded by Dr. Lambuth and after his transfer to Japan was carried on by his brother-in-law, Dr. W. H. Park, "Good Man Park," who remains in active service in charge of the Soochow Hospital to this day and has been twice decorated by the Chinese government. W. R. Lambuth entered with characteristic enthusiasm into the medical work, organizing a plan for distributing medicine at all the preaching stations of the Mission and opening an opium hospital in Shanghai. Other reinforcements who came out at this time of expansion were Rev. C. F. Reid, sent out by the Kentucky Conference in 1879, Rev. W. W. Royall, from Virginia, who arrived in 1880, together with Rev. K. H. McLain and Rev. G. R. Loehr, of North Georgia.

From this time on changes in the personnel of the China Mission were frequent, especially when the Woman's Foreign Missionary Society began to send its workers to the field. The first of these was Miss Lochie Rankin, of Milan, Tenn., who offered herself for service in 1877. This was in response to a call from Mrs. J. W. Lambuth for aid in carrying on the work of

the Clopton School at Shanghai, the story of which has been told in a previous chapter. The local societies which had been supporting Mrs. Lambuth's work were able and willing to send the needed aid, and when a connectional society was authorized they were ready to send out Miss Rankin, who reached China in 1878 and has been in active service ever since. She was joined soon by her sister, Miss Dora Rankin, and within a few years by many other women workers. Among these was Miss Laura Haygood, sister of Bishop A. G. Haygood, who performed one of the most distinctive tasks of missionary work in China by the organization and development of McTyeire School for Girls in Shanghai.

Miss Haygood was a woman of strong character and great ability, who had already achieved marked success in her native State. She supported her mother for many years, and had risen in her profession of teaching to the highest position then open to a woman in Georgia education, that of principal of the Atlanta Girls' High School. She was also an active local church worker and an officer and organizer of the Woman's Home Mission Society of Georgia. She was particularly interested in work among the poor and the negroes of Atlanta. In response to an impression of growing intensity that she ought to go to China, an impression which at first was quite a surprise to herself and to many others, Miss Haygood offered herself to the Woman's Foreign Missionary Society in 1884 and went out in the summer of that year. She was thoroughly conscious throughout her life of the essential oneness of the missionary task. One of the last public utterances she made before sailing to China was an address on "The Relation of Female Education to Home Mission Work," and from China she wrote back to women's societies insisting that the Home and Foreign work should be considered one task.

Miss Haygood had been touched by the appeal of Dr. Young J. Allen during his visit home to attend the General Conference of 1878 and found herself unable to get away from his appeal for "the woman who cannot be spared at home" to come out to China for the work he planned for Chinese girls. Arrived in China, Miss Haygood did a great work in raising money for her project when, by personal correspondence with auxiliaries and with individuals in the United States, she raised funds sufficient to buy a lot and built the McTyeire School, which opened its doors March 16, 1892. Miss Haygood's plan had been to sell stock in the school to individuals who might become interested, and by this plan she succeeded in raising the funds necessary for beginning the enterprise. The school was a success and self-supporting from the start, as it made its appeal chiefly to daughters of wealthy Chinese parents who desired to secure the benefits of the best Western education for their children. It outgrew its quarters in ten years, adding several new buildings, and in 1916 an entirely new site was necessary. Something of the standing of the school and its efficiency appears from the fact that in 1920, out of a total of twenty-nine Chinese girls who had been sent on the indemnity fund to America, thirteen had been educated at McTyeire.

The foundations of the present Soochow University system were also laid during the period 1876-1900. Dr. A. P. Parker in 1876 opened the Buffington Institute in Soochow; Dr. J. W. Lambuth had carried on educational work in Shanghai, where also Dr. Young J. Allen organized the Anglo-Chinese College. In the course of time other schools, ranging from grammar to university grade, had been established. The foundations of evangelistic work had been laid strong and deep by J. W. Lambuth, the native pastors, C. F. Reid, and others. Medical work had been organized by

W. R. Lambuth and continued by W. H. Park. Work for women and children had moved on from the hands of Mrs. J. W. Lambuth, who first inspired it, into those of Miss Lochie Rankin, Miss Laura Haygood, and their assistants and successors. Dr. Young J. Allen had achieved a remarkable place in literary work, in which he was followed with no less distinction by A. P. Parker. In educational work, Allen, Parker, Miss Haygood, and others had made good beginnings.

The China Annual Conference was organized by Bishop A. W. Wilson in 1886, with six members, one preacher on trial, 146 lay members, 61 Sunday school teachers, and 576 scholars. Missionaries of the General Board were 8, and of the Woman's Board 9. Ten years later there were 493 members and 503 new probationers reported, while in the jubilee year of the mission, 1898, the membership was 791 and the number of missionaries of both Boards 27.

This was the situation at the opening of the twentieth century, but something was still needed to cap the whole, and this came in 1901 when the New Orleans Missionary Conference pledged \$50,000 for the building and equipment of Soochow University. From that date a forward movement set in in the China Mission, and the past twenty-five years have shown gratifying progress.

3. Having taken so much of a backward glance at the founding of the Mission and the development of the four great types of activity in which both the General Board and the Woman's Board engage, attention is now directed to the present status of Southern Methodist work in China under the topics Evangelistic, Educational, Medical, and Literary Work, including the work of both the Foreign Department, General Work, and the Foreign Department, Woman's Work, of the Board of Missions.

The China Annual Conference of the M. E. Church, South, occupies an unusually compact, populous, and accessible portion of China. The language difficulty is not so great here, as practically all the population of the territory covered by the Mission can be reached through one dialect. Shanghai is the great commercial and trading port of the Republic, from which the business of the Mission is administered and where direct cable, shipping, and mail service is had with the entire world. The city of Soochow is one of the great cultural and intellectual centers of China, and its Christian population has from the beginning shown great affection and respect for the leadership of missionaries. Portions of the thickly populated districts of Chekiang and Kiangsu Provinces constitute the field of Southern Methodism in China. In this territory are eight main stations, where most missionaries reside, working the outlying territory from these centers. The cities of Shanghai, Soochow, Sungkiang, Changchow, Wusih, Nanzing, Changshu, and Huchow are the stations where the missionaries' homes, the hospitals, and the schools are located.

Evangelistic Work

Under the term "evangelistic work" is included, in missionary parlance, all the task of the Mission and of the Chinese Church in formally and directly proclaiming the Christian gospel. This phase of mission work often seems to be overlooked, for it really includes the whole business of the Church in its Sunday and week-day services, its special revivals, prayer services, the work of Bible women and native helpers, the ordained ministry, both Chinese and American, and the life of the Sunday schools and the Epworth Leagues. For this reason, to get a conception of the evangelistic work of a mission one must hold in view the entire work of the given group of workers in winning, instructing, and re-

taining converts from paganism to Christianity. But this work is not institutionalized, organized under separate executives, and tabulated in separate reports. To get at its real extent one must survey the whole report of the work of the China Annual Conference, just as one would include the whole report of an Annual Conference at home in attempting to sum up the extent and effectiveness of the Church's ministry.

An evangelistic missionary in China preaches in the established Churches, of one of which he may be the pastor. He and native preachers carry on daily preaching in chapels and street meetings. They take journeys through surrounding villages, carrying tents or more often preaching in the open. On these journeys they distribute large numbers of tracts furnished by the literary workers of the Mission and often either dispense medicine or carry with them a nurse or doctor.

In the early days tracts were given away, and the Chinese grabbed for the books. It was soon learned that this eagerness was inspired either by a superstitious reverence for writing or a desire to destroy the books under behest of their priests, or more often to make shoe soles, or to hold embroidery thread for Chinese ladies. Now a small charge is made for practically all printed supplies.

In the larger churches there are now usually two pastors, a Chinese preacher and a missionary. The two large, self-supporting churches in Shanghai, Moore Memorial and Allen Memorial, both have such an arrangement, and often the Chinese minister is the chief pastor and the missionary his assistant. At Moore Memorial all the features of an institutional church are found, the church using for this purpose the plant formerly occupied by McTyeire School. Six chapels are located at other places in Shanghai. Within thirty miles of Shanghai lies Sungkiang, where work was

opened by Rev. W. B. Burke in 1889. McLain Memorial and Grace Community Church here both have large congregations, and in the city, which is a Christian center for three million souls in surrounding villages, reside three missionary families and five single ladies. All these are classed as evangelistic workers.

The first Southern Methodist missionary to conduct work in Soochow, fifty-five miles west of Shanghai, was Dr. A. P. Parker, who began there, in 1877, a career of forty-nine years in China. At his death in 1925, while on furlough in the United States, he was the dean in length of service of all the missionaries of the Church. Writing of his work, in the booklet "China," the last product of his pen, he says of the early work in Soochow: "In those days every missionary was an ordained preacher, but he was also supposed to meet, in his own person, all the requirements of any situation that might arise—school-teaching, healing the sick, carpentering, blacksmithing, tailoring, the making of windmills—these and all other subjects he was supposed to be versed in."

In Soochow now are St. John's Memorial Church, seating a thousand persons, and Kong Hong Institutional Church, where also the Woman's Department conducts the Gibson settlement, with several workers promoting kindergartens, mothers' clubs, and baby welfare campaigns. There are also in the city several chapels, and the pastors of even the large Churches are read out for "circuits" including one or more of these preaching places.

Cities near Shanghai are Changshu and Wusih, in both of which missionary families reside, and where the Woman's Council also has evangelistic work. Only twenty years ago were R. A. Parker and J. C. Hawk able to gain entrance into Changchow, but already a large institutional church, Trinity, has been erected.

This is a center for a cluster of chapels and outlying circuits where evangelistic tours are made. Nanzing, a great silk manufacturing city, where even now no railroads pass, travel being by house boat, is the center of nine preaching circuits. The Huchow Station also is reached by boat, or launch—a station opened by T. A. Hearn in 1900. Here is a large institutional church, with an itinerant missionary who supervises the nine circuits lying around Huchow.

Sunday schools are a valuable adjunct of practically every church in the China Mission, there being more scholars than Church members in the work. Epworth Leagues also flourish, 66 being reported in 1925. As a rule, young men and women do not attend the Leagues together in China, but a real ministry to youth is taking place none the less. There are also Woman's Missionary Societies throughout the Conference, particularly in connection with the larger Churches.

Educational Work

The purpose of missionary schools in the beginning was the training of leaders and opening of lines of approach to students with a view to their conversion. Educational standards were not high, and the teaching not always good. The schools flourished because of a greed for learning on the part of the Chinese. This could be had only from the missionaries. To-day, however, nine tenths of the Chinese student body is in non-Christian schools. Therefore, the Christian schools must maintain a high standard or fall out. They seek also to set models for other schools to follow, to give character training, and to arouse a sentiment for universal primary education among the Chinese. Though there are Chinese elementary schools everywhere, they are still ineffective, as only ten per cent of Chinese adults can read and write.

Methodism began her educational program early, and a school for boys was opened in Shanghai in 1850, the same year in which preaching services were begun. Mrs. J. W. Lambuth organized and maintained Chinese schools, even during the American Civil War, and her work developed into the Clopton-Lambuth School, a boarding school for girls. This school continued for many years, and the name is still preserved in one of the girls' dormitories at McTyeire School.

The development of McTyeire School for Girls by Miss Haygood and Dr. Allen has already been described. Its principals have been Miss Haygood, Miss Helen Richardson, Miss Martha Pyle, and Miss Lois Cooper. Two kindergartens and three day schools are maintained at Shanghai by the women, and in connection with Moore Memorial Institutional Church an extensive educational program is carried out, including a Bible School, continuation schools, morning, afternoon, and evening schools, vocational, singing, and language schools, three children's day schools, and other enterprises. Miss Lochie Rankin, the first missionary of the Woman's Board in China, is in charge of women's work at this Church.

At Sungkiang are the Susan B. Wilson School for Girls, named in honor of Mrs. A. W. Wilson, and the Hayes-Wilkins Bible School, named for Mrs. Juliana Hayes, first President of the Woman's Board of Foreign Missions, and the Misses Achsah and Louisa Wilkins. The Misses Wilkins were both invalids, yet actively interested in missions.

The Soochow University system is one of the unique achievements of Southern Methodism in Chinese education. The seat of the system is in Soochow, where is located the college of liberal arts and one of the middle schools. Other units are in the remaining stations of the Mission. The system reports a total enrollment of

2,736, of whom 141 are law students, 216 in the college of arts and sciences, 1,008 in preparatory and Bible schools, and 1,371 in the eighteen primary schools included in the system. The site of the university is the old Buffington Institute property. Here, under A. P. Parker, T. A. Hearn, and W. B. Nance, good college work was done from 1877 to 1900, most of the early Chinese Methodist leaders having been trained here. In 1896 a boys' school was opened in Soochow by Dr. D. L. Anderson. Both of these came to a halt during the Boxer uprising, and then missionary leaders at home and in China began to study the foundations of their educational system.

Just at this time the New Orleans Missionary Conference was planned, and the project presented to it for financial support was the founding of a great Methodist University in China. The Conference responded by subscribing \$50,000 at one meeting. Soochow was chosen as the center of the system because of its better climate, its standing as a center of Chinese education, the availability of sufficient land at a reasonable price, and the support of Chinese gentlemen at Soochow who subscribed \$25,000 to aid in the scheme. These men were also of great help in buying land and securing permits to remove old cemeteries.

In 1911 the Anglo-Chinese College was moved from Shanghai and merged in Soochow University. At the same time Soochow University Middle School No. 2 took over the buildings at Shanghai, Middle School No. 1 having existed in Soochow for some years. In 1913 the Comparative Law School of China was opened in Shanghai as the Law Department of the system, the only one of its kind in the Republic. At Sungkiang Rev. W. B. Burke, who has been many years in China, conducts the Soochow University Bible School for the training of preachers and Christian workers. At Wusih

is found Middle School No. 4, the technical school of the system, a new but promising venture. Middle School No. 3 is at Huchow. There is also a language school for training foreigners in Chinese.

Laura Haygood Normal School is located in Soochow, across the street from the university. Seven representatives of the Woman's Work are in charge of its demonstration kindergartens, day schools, and teacher-training courses. The idea of this school was Miss Haygood's, and after her death in 1900 the New Orleans Conference pledged \$3,000 to found this memorial. In connection with Kong Hong Institutional Church of Soochow are several day, primary, and night schools, with kindergartens.

The Moka Garden Center in Soochow includes an Embroidery Mission, Davidson School for Girls, kindergartens, evangelistic work, and day schools. The Embroidery Mission is a successful social service project where needy Chinese women are given employment and a market found for their work. The work at this center grew up under the guidance of Miss Virginia Atkinson, long in the field, for whom Atkinson Academy is named.

The day schools are conducted at Wusih by the Woman's Department, and at Changchow are two Soochow University primary schools, the Centenary Institute for Girls, of the Woman's Work, and Humbert School of 300 students, also a woman's enterprise. Other educational work is done at Trinity Institutional Church. A large and successful school for girls is Virginia School, at Huchow, with 7 missionaries of the Woman's Department and 234 pupils.

At Nanking, the ancient capital of China, a great Christian educational center, the M. E. Church, South, takes part in three union educational enterprises—*i. e.*, Ginling College for Women, where there is one woman missionary of the Church, the Bible Teachers' Training

School, of which Miss Ruth Brittain is dean, and Nanking Theological Seminary, where one representative is maintained.

Medical Work

Medical workers of Southern Methodism in China have been Charles Taylor, D. C. Kelley, W. R. Lambuth, W. H. Park, R. H. Campbell, E. H. Hart, J. B. Fearn, J. D. Trawick, J. A. Snell, F. P. Manget, W. B. Russell, O. G. Nelson, C. H. Hendry, H. P. Ramsey, and R. Morris Paty. The Woman's Department has been represented by Drs. Mildred Phillips, Anne Walter, Margaret Polk, Ethel Polk, and Harriet Love.

At the present time two separate and two union hospitals are maintained. The Mary Black Hospital for Women existed at Soochow for twenty-five years and rendered great service. It was merged in 1918 with the Margaret Williamson Union Hospital at Shanghai, of which Dr. Harriet Love is the present dean. A nurses' training home is carried on here by Miss Mary Hood, nurse superintendent, and five representatives of the Woman's Work.

The Soochow Hospital was opened by Dr. W. R. Lambuth and has been in almost constant charge of Dr. W. H. Park. It is now well equipped with four American and two Chinese doctors and five foreign nurses, besides local employees.

At Changchow medical work had been carried on by Dr. W. B. Russell and three Chinese doctors until his death, February 24, 1925. A new hospital is to be built, and Dr. Harriet Love has recently been put in charge. In Huchow the Union Hospital has just completed a new building, and here are Drs. F. P. Manget and O. G. Nelson. Southern Methodism is also represented in the work of St. John's University Medical School in Shanghai.

Literary Work

In China, as nowhere else, literary work is of great importance. Learning and culture have been esteemed by the Chinese for forty centuries. One of the chief obstacles to the Chinese mind is that it is already pre-occupied and satisfied that its culture is the best. From the very first literary work in China has called for the best efforts that Protestant missionaries were capable of putting forth.

The Southern Methodist Mission has made a valuable contribution to the Christian literature of China, not only in the making of books distinctively Christian, but in the dissemination of books of general knowledge. Drs. Taylor and Jenkins and Dr. and Mrs. J. W. Lam-buth all translated some works. The supremacy of Dr. Young J. Allen in this field has already been indicated.

He was worthily seconded and eventually succeeded by Dr. A. P. Parker, of whom Bishop Boaz said in a memorial tribute:

A. P. Parker went from Missouri to China as a pioneer missionary in 1875. He was a pioneer in that this modest young Methodist circuit rider was the first missionary to place the standards permanently in the great walled city of Soochow. For nine years he buried himself in the midst of over half a million people in that great center of Oriental thought, religious life, and superstition. He emerged after this period one of the greatest missionary preachers and educators in this great field, and in scholarship in the Chinese language easily the peer of any missionary in the empire. . . . He mastered Chinese as few men have, translated the entire course of mathematics from algebra up to mechanics into Chinese, prepared a number of books in other lines, treatises on theology, was a member for years of the Translation Committee of the Scriptures in the Soochow dialect, and afterwards of the Shanghai dialect, the entire Bible having passed through his hands in this work. For unselfish devotion to a great cause, for careful, conscientious preparation for every work committed to his hands, for splendid, consecrated scholarship, and for steady and powerful personal influence with the Chinese he had few, if any, equals.

VII. THE PRESENT OUTLOOK

1. No small part of the progress of the China Mission is due to the aid of the Missionary Centenary. Although seventy-eight years old, the Mission has made its greatest numerical and material advances in the last twenty years. In 1904 there were not 2,000 members of Churches in the China Annual Conference, while in 1925 the statistics show 7 presiding elders' districts (5 of the elders being Chinese), 76 pastoral charges, 106 congregations, 11,060 members, 4,319 Epworth Leaguers, 210 Sunday schools, with 980 officers and teachers and 11,772 scholars, 63 Woman's Missionary Societies with 2,451 members, 54 educational institutions with 484 teachers and 6,085 students, \$5,217 given to Foreign Missions and total contributions of \$48,458.

Among specific things done by the Centenary in the department of General Work are: New missionaries, 41 (including wives); Allen Memorial Church at Shanghai; new Church at North Gate, Huchow; Institutional Church, Boys' School, missionary residence and Chinese parsonage at Kong Hong, Soochow; Science Hall, Soochow University; Centenary Hall, Nanking University; dormitory for Bible School at Sungkiang; missionary residence at Sungkiang; missionary residence at Soochow; aid to all schools and hospitals and part support of Manchuria Mission.

Among Centenary achievements of the Woman's Work are: New missionaries, 14; Clopton-Lambuth dormitory at McTyeire School; Hutsun School building and building for Virginia School, Huchow; Mission home and school building, Changchow; city center, Huchow; factory work at Wusih; Faith Johnson School and Mission School, Changshu; new equipment for all schools.

2. The most encouraging indication of the real inner

Christian life of the Chinese Church was the action of the China Annual Conference in 1922 whereby it was decided to open a mission to Chinese in Manchuria, to be manned and financed by the Chinese themselves. Subscriptions amounting to \$10,000 were made, but the money actually paid in totaled \$12,000, and in 1923 authority to open the mission was given. The need of such a mission had been presented to the China Conference by Bishop Lambuth after visiting Russia and Manchuria in 1920. In April, 1924, Rev. John C. Hawk, two Chinese pastors, and a layman, went to Harbin, the chief city of Manchuria. It was decided to open work there, and the project is now well under way, being administered as the Chinese section of the Siberia Mission of the M. E. Church, South. Writing of this decision Dr. A. P. Parker said: "This momentous decision marks an epoch in the history of our Church in China."

IV

JAPAN

I. EARLY HISTORY. DEVELOPMENT OF POLICY OF EXCLUSION

1. Japan was first made known to Europe by Marco Polo under the name of Zipangu, which soon became Zipan, and then Japan. To the Japanese the name of their nation is Dai Nippon, or Nihon. Popular names are, The Sunrise Kingdom and The Land of Great Peace. The Japanese Empire is made up of a long string of islands, four thousand in number, lying off the coast of Asia in a line as long as the eastern coast of the United States from Maine to Florida, with Tokyo, the capital, in a position about like that of Cape Hatteras, on the North Carolina coast. Most of the islands are quite small and uninhabited. Only four are really large. In addition to the original string of islands, Japan in 1895 annexed the large island of Formosa, lying close to the Philippine Islands, won from China in the war of 1895. Korea was also formally annexed to Japan in 1911 under its ancient name of Chosen and is now a province of the Japanese Empire. The combined population as given in the census of 1920 is over 76,000,000, representing an increase of almost 90 per cent since the opening of Japan to intercourse with the rest of the world in 1853. Though known to China for centuries, and greatly influenced by contact with that empire, Japan played little part in world affairs prior to the last seventy-five years, but during this latter period she has made such progress in adapting to her needs all the fruits of Western civilization as to have won for herself a place as one of the great world powers, occupying at

the close of the World War a position of parity with Great Britain, the United States, France, and Italy.

Modern historians accept as reliable Japanese records as far back as 461 A.D. Japanese, however, present records going back as far as 600 B.C., at which time, they hold, the first Japanese emperor, Jimmu-Tenno, founded the imperial dynasty which, as they claim, has remained in unbroken succession down to the present time. If this claim is admitted, the imperial house of Japan would be able to show the longest continuous existence of any earthly dynasty, but modern scholars regard the records back of 461 A.D. as unreliable and largely mythological. The original native Japanese religion, Shinto, is closely bound up with Japanese imperial and national history. The story of Jimmu-Tenno is that he himself was an immediate descendant of the great sun goddess, Amaterasu-O-Mikami, and therefore all his successors are held to be, in a peculiar sense, of divine descent. Shinto in its recent forms has become closely identified with the maintenance of state loyalty, or devotion, as a cardinal tenet of Japanese character. While this meant, in earlier times, chiefly personal loyalty to the reigning emperor, it has been largely transformed in recent years into loyalty to the Japanese state, so that patriotism and religion are closely associated in Japanese life. This intense national loyalty, or self-consciousness, has been at the root of much that has been taking place in the civilization, foreign policies, and religious development of Japan, and acquaintance with it is necessary for an understanding of mission work in Japan. To it has been given a special name, Bushido.

Other religions found in modern Japan are Buddhism, which came from China, through Korea, into Japan in 552 A.D., and soon won a strong hold, and Confucianism, also a gift of China to Japan by way of Korea.

The Chinese character has been the basis of Japanese literature, and the Chinese classics were for centuries taught in the Japanese schools. Early in the history of Buddhism in Japan its leaders were able to engineer a sort of amalgamation of Shinto with Buddhism by teaching that the Shinto deities were in reality incarnations of Buddhist characters. Japanese Buddhism is to-day the most active and aggressive opponent of Christianity in the nation.

2. European contact with Japan was formed in 1542 by Portuguese sailors, and Jesuit missionaries followed soon after. The greatest of these was Francis Xavier, entering in 1549. Rapid progress was made by the Jesuit missionaries, and some influential Japanese nobles took up the new religion and sent a delegation to visit the pope. A semipolitical element entered into the early advance of Catholicism when a leading Japanese statesman, Nobunaga, espoused the new faith. During his time of power adherents were said to have numbered a million souls. After the assassination of Nobunaga, his successors, Hideyoshi and Iyeyasu, became convinced that Catholic priests had political ideas in conflict with their own policies. In consequence of this, and of the quarrels between the Catholic orders, a great persecution of Christians was inaugurated and conducted with extreme cruelty. All foreigners were expelled and the following edict was posted: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God [thought to mean either Christ or the pope] or the great God of all, if he violate this command, shall pay for it with his head." As late as 1872 signboards bearing this edict could be found along the roadsides.

The prohibitions against foreign intercourse were rigidly enforced and at the same time efforts made to

exterminate Christianity within the borders. Finally a group of 30,000 Christian Japanese took arms and fortified themselves in a stronghold, but were eventually overcome and massacred. Christianity seemed to come to an end under this persecution, though Catholic missionaries entering Japan 230 years later claim to have found whole villages still cherishing secret Christian practices and teachings.

Intercourse with the outside world was limited to contact with a small colony of Dutch traders at Nagasaki, but constant friction arose through the cruelty of Japanese to shipwrecked sailors cast on Japanese coasts, and eventually the United States sent an expedition to open negotiations with Japan, peaceably if possible, forcibly if necessary.

II. AMERICAN RESPONSIBILITY FOR JAPAN'S RECENT HISTORY

1. It was not by accident, but by deliberate decision of the United States government, that Japan was summoned from seclusion to participation in the affairs of the modern world. With the remarkable expansion of the United States in developing the Western States following the gold rush to California in 1849, this nation became interested in Pacific problems. American fishermen, especially whalers, operating in the Northern Pacific came into contact with Japanese, and difficulties developed. Much later the entry of the United States into the South Pacific area in the Philippines, and the acquisition of the Hawaiian Islands, made the Japanese our nearest neighbors in the Orient. With the desire to promote friendly dealings in the matter of repatriating shipwrecked sailors of both nations, and of establishing commercial and trading relations, Commodore M. C. Perry was sent to Japan in 1853, commanding a squadron of four naval vessels. Sailing into

Yeddo Bay on July 8, the commander entered into long and delicate negotiations, the object of which was to deliver to the ruler of Japan a letter from the President of the United States requesting the opening of friendly relations and the making of treaties.

It took much time and skill and tact to impress upon the minds of the Japanese the determination of the expedition to achieve its purpose, but eventually Perry was satisfied that the letter would receive proper attention and sailed away. After six months' absence the squadron returned for the answer, the result of which was a treaty opening two ports to foreign trade and residence and the acceptance of an American minister to continue further negotiations. Perry greatly impressed the Japanese by a display of modern inventions: the steam engine, telegraph, cannon, and scientific instruments. Hon. Townsend Harris, who represented the United States in Japan in the early years, was successful in negotiating a new and more liberal treaty which went into effect in 1858.

There ensued an interesting and important chapter in the internal politics of Japan. It developed that all the negotiations with the foreigners had been conducted, not by the Emperor, or Mikado, but by the military chief, the Shogun. This official, through the centuries, had come to be of more influence than the emperor, who was kept in careful seclusion on the theory, carefully fostered by the Shoguns, that he was too holy and god-like a being to be seen by mere humans. When the Shoguns abandoned the traditional policy of isolation, an issue was made by their opponents, who claimed that the imperial powers had been usurped and raised the cry of "Down with the Shoguns: restore the Mikado." This move was successful, and in 1868 a most significant semi-revolution took place, and the Emperor again became the actual ruler of his people. Here, however,

another interesting development took place, for the new ruler proved to be a believer in foreign contacts and through his ministers led the way in opening relations with the West and in introducing Western ideas into Japan. A great commission of Japanese leaders was sent around the world in 1871 with the avowed object of bringing back to Japan those institutions and manners which they found to be best adapted to the needs of Japan.

The Westernizing process went on in rapid fashion, and in the short period of fifty years Japan amazed the world by taking her place as a full-fledged modern nation, if the outward marks of Western civilization are a proper evidence of modernism. Notable steps in this process were the establishment of a constitutional government by act of the Mikado in 1890, the Chino-Japanese War of 1895 in which Japan surprised the world by defeating the Chinese and gaining the dominance of Formosa and Korea, and the Russo-Japanese War of 1904, when Japan made good her claim to the dominance of Korea and of the whole Eastern Pacific sector against one of the great world powers. The adoption of a religious liberty clause in the Japanese constitution was a further step toward modernization.

III. BEGINNINGS OF PROTESTANT MISSIONS: PRESENT STATUS

1. It is impossible to overemphasize how profoundly the course of Protestant Christianity in Japan has been affected by the rapid "Westernization" of Japan on the one hand, and intense Japanese individualism on the other. The first has aided immeasurably in the adoption of Christianity in Japan, and the second has determined the form which must be taken by Japanese Christianity—namely, that it must be under Japanese control if it is to prosper in the largest way. Similar

movements may be noted elsewhere, but in Japan greater progress has been made in the matter of adapting Church organization to national ideals than in any other portion of the world.

2. The earliest Protestant workers in Japan entered within four months of the opening of the country by the treaty of 1859, and seven different individuals representing four societies were present within a year. Other agencies came later, a period of nine years elapsing before new groups entered Japan. Leaders in this early work, men who exercised a profound influence not only on Japanese Christianity, but on policies of government, particularly as related to education, were Rev. J. C. Hepburn, M.D., Rev. Guido F. Verbeck, Dr. Samuel R. Brown, Capt. L. L. Janes, and Mr. Joseph Hardy Neesima. It is possible here to indicate the contributions of only two of this early group. Captain Janes was an American army officer engaged in teaching in a Japanese school, who organized a private Bible class into what was known as the Kumamoto Band, a group of forty young Japanese who devoted themselves to the cause of spreading the Christian gospel in Japan. This was the first organized effort made by a Japanese group in behalf of Christianizing their own people.

The story of Joseph Hardy Neesima is one of courage, hardships, and substantial achievements through faith in Christ. As a boy he got hold of a Chinese Bible, which he read, and also saw an atlas of the United States. At the peril of his life, if detected in the act, he slipped out of Japan and worked his way to Boston on a sailing vessel. There he became the *protégé* of Hon. Alpheus Hardy, whose name he took, and secured an education in American schools and universities. When the first Japanese commission of investigation visited the United States in 1871, Neesima was engaged as their interpreter and went with them throughout the

United States and Europe investigating educational institutions. They secured for him a pardon for the capital crime of leaving Japan and urged him to return there. This he did; but instead of entering government service, as he was repeatedly urged to do, Neesima devoted his life to the building of a great Christian educational institution, the Doshisha. The first body of students to enter this institution was made up of thirty members of Captain Janes's Kumamoto Band who had been persecuted and forced to leave their homes and the school where they were students, but became the nucleus of Neesima's Christian university.

Japan is the one mission field of the world where Protestants of many denominations, Roman Catholics, and Greek (Russian Orthodox) Catholics all maintain missions. The total Protestant Christian membership of the Japanese Empire is given in the Missionary Atlas of 1925 as being 432,000; but of this number 275,000 are in Korea, leaving 157,000 for the rest of the empire. Yet this number is no indication of the real influence of Christianity in Japan. Its ideals of social reform are openly proclaimed by newspapers whose owners make no profession of Christian faith, and in every walk of life the impression of Christian teaching is far wider than the number of actual Christian adherents would seem to justify.

Modern Japan presents a situation quite closely akin to that of modern America. There is a great industrial population, and the foundations of Japanese industry are being laid in some cases on Christian ideals, but in the majority of cases without regard to Christ. International relations are an ever-present problem. Here too the ideals of Christ are subject to study and investigation. In family life, the basis of which is rapidly changing; in social reforms, many of which are well under way; in the government of subject peoples, such

as the Koreans—in all the manifold problems of complex modern life Japan is making, slowly but surely, her decision as to whether the ideals of Christ or those of paganism shall be her guide. The Christian movement seeks to aid Japan in adopting the highest ideals for her national life.

IV. SOUTHERN METHODIST MISSIONS

1. With the opening of Japan to Western contact in 1858, when Townsend Harris's treaty made the residence of Protestant missionaries in the empire possible, Protestant Christianity entered Japan, and after the first difficult years found a ready response in Japanese soil. During twenty years Christianity was accepted by thousands of Japanese, a part of its popularity being due to the fact that Japan was committed to the task of "Westernizing" herself, and Christianity, the Western religion, was accepted along with the rest. But in course of time a change took place. So rapid had been the advance of Christianity that even in 1886 it was seriously debated by missionaries on the field whether any more missionaries would be needed to completely Christianize the nation. Japan was adapting to herself the things she had learned during thirty years of contact with nations abroad. At this time began the movement for the Japanizing of the government of Christian Churches in Japan, a process which was not completed for many years.

What is commonly known as a period of reaction began in 1890 and lasted for a decade. The dominating idea at that time was to revive Japanese manners, customs, civilization, and religion in opposition to Western institutions. Reflecting this attitude, the Japanese Christians began to say that if Christianity were to make any headway in their nation it must be done under Japanese control, and as a matter of fact

the four largest Protestant denominations did actually pass into the control of the Japanese preachers and people, largely as the result of agitation during this period. Much criticism and some persecution of Christians also characterized this period, and considerable losses in membership occurred. Yet those who remained loyal were the better prepared to take advantage of the change of sentiment which was felt about 1900 and to press forward to new victories.

Southern Methodism entered Japan in 1886, when the movement toward Christianity was at its height. Its foundations were laid strong and firm in these first years, so that the period of reaction found it already intrenched. Developing its policy and institutions during the ten years of antagonism, it was ready to press forward when the tide turned and to take its part in the winning of the nation.

2. The interest of the Methodist Episcopal Church, South, in Japan was manifested as soon as the country was open for foreign residence, for in 1860 Rev. W. J. Sullivan was appointed a missionary to this new field. The Civil War, however, put an end to the enterprise, and it was not resumed until many years later. The members of the China Mission had long felt an interest in Japan and had visited that country on vacations for health reasons. This was true of Dr. and Mrs. J. W. Lambuth and Misses Lochie and Dora Rankin. Mrs. Lambuth had expressed the thought that the climate of Japan might prove suitable to the health of Dr. W. R. Lambuth and his family, who found it impossible to live in Soochow. Dr. Lambuth wrote in his report in 1885, "It makes me very sad to have the fact continually staring me in the face that the climate of Soochow does not, and never will, agree with my family." The Lambuths resigned from the China Mission in 1885 and were expecting to return to the United

States when the Board of Missions decided to open a Mission in Japan. The action of the Board, which was taken in May, 1885, was as follows:

Resolved, That we establish a mission in Japan and that we appropriate therefor the sum of three thousand dollars.

Dr. J. W. Lambuth was appointed to visit Japan and to make a report to the Board. This he did, and in the following year Dr. and Mrs. J. W. Lambuth, Dr. and Mrs. W. R. Lambuth, and Rev. and Mrs. O. A. Dukes were appointed missionaries to Japan, with W. R. Lambuth superintendent of the Mission. This first party of workers reached Kobe, Japan, in July, 1886. The mission was formally organized on September 17 by Bishop A. W. Wilson. During the first year reinforcements were sent out, the same being Rev. C. B. Moseley, Miss Nannie B. Gaines, and Rev. B. W. Waters. Other early additions were Dr. and Mrs. S. H. Wainright and Dr. and Mrs. J. C. C. Newton.

3. *The Mission Prospered.*—The location chosen by the first workers for the Southern Methodist Mission has proved to be peculiarly adapted to the developing needs of Japan. Practically all the stations eventually occupied were mapped out in the first years of work by either Bishop W. R. Lambuth or his father, Dr. J. W. Lambuth. In writing to the future bishop as to his appointment as superintendent, Bishop McTyeire said: "Your father's age and the state of his health justify us in laying this burden of superintending on you instead of on him. We do not underestimate his long, faithful, and valuable service in the foreign field; the experience which he has acquired in the general work and by his visits to Japan will be at your service." These two played an almost equal part in laying out the plan of the mission, which was to concentrate work in the territory lying around the Inland Sea of Japan, a territory

almost in the center of the empire, with ready access by boat to all stations. This choice has proved very wise. It avoided overlapping at that time with other Methodist bodies, and has come to occupy a strategic position in the center of the industrial life of Japan. A great movement toward the centers of population has been in progress in Japan in recent years, and to-day the great industrial cities of Kobe and Osaka and other industrial centers are in the bounds of the mission mapped out by the Lambuths.

The first statement of policy adopted by the new mission expressed its determination to stress evangelism, and this is one of the features of mission work in Japan. The statement reads: "Point 5. To hold on to the Methodist itinerancy and not suffer ourselves to get too much involved in educational work." A special point of difference between the China and Japan Missions has been the different class of people to whom the Christian gospel has made its appeal. In all the Protestant missions of Japan the earliest converts were not from the lower classes, but from the upper middle classes—the old samurai, or retainers of nobles, the educated class, the salaried employees, etc.—rather than the submerged masses. This has worked out in two ways: first, in the much higher relative ability and desire of Japanese Christians to direct their own affairs; and, second, in the influence wielded by the Christian body in Japanese national life, which has been out of all proportion to the actual number of Christians enrolled.

There was no money available in the Southern Methodist mission treasury to send workers to Japan, but provision was made for sending to the field those whose travel and outfit money could be raised by special appeals aside from the regular missionary assessments, and who should support themselves during the first year of their stay in Japan by teaching in government schools

while learning the Japanese language, and who would thereafter be taken over at the expense of the Board of Missions as it was able to support them. Practically all of the early workers in this field went out under some such arrangement, their local constituency raising the funds to get them to the field and they supporting themselves in the early years. This was made the easier by the eagerness of the Japanese to learn the English language, and many students enrolled in Bible classes primarily for the opportunity of learning the foreign language. Thus it was that some of them became interested in the foreign religion. Only \$78,000 was sent to Japan in the first four years of the mission.

The wisdom of using trained and experienced missionaries in opening new work appeared in many directions, and there was every reason to be gratified by the success of the mission, for in four years its Japanese membership rose from 1 to 316, a total almost equal to the 345 reported the same year by the China Mission after forty years of effort. The stay of the Lambuths in Japan was short but important. Dr. J. W. Lambuth died in Kobe in 1892, but not before he had traveled and preached in every station of the Mission. Dr. W. R. Lambuth was at home on furlough for health reasons in 1891 when he was drafted for service as Missionary Secretary after only five years in Japan. Yet in those years he had time to lay the foundations of the two greatest institutions of Southern Methodism in Japan, the Hiroshima Girls' School and the Kwansei Gakuin at Kobe. In common with others, a great spiritual experience came to him in Japan in 1888 during a visit to Oita, where Dr. S. H. Wainright and some of his students had been the objects of persecutions. In a meeting then in progress a great spiritual victory was won. Dr. Wainright has written a moving description of this incident, from which only a brief extract is given:

We do not recall whether it was on the last day of the year or a day or two earlier. But preceding a night service that had been announced for the congregation, four of us knelt for prayer in my study about four o'clock in the afternoon—namely, W. R. Lambuth, Y. Yoshioka, H. Nakamura, and myself. After we had spent some time on our knees and while Dr. Lambuth was praying a very strange thing occurred. While praying in a deliberate manner, his voice suddenly began to show weakness and gradually seemed to fail him. We could tell by his language that he felt a disturbed sense of the presence of God. He begged for release from an oppression which his strength could not endure. What troubled him, and seemed to terrify him, was a consciousness that God was near and mysteriously visible to him. His failing strength, which might have alarmed us, really gave us no concern, and yet it seemed that life was actually sinking away. When his voice grew weak and reached almost the vanishing point, he began to call upon Christ to stand between him and the overpowering presence. That plea evidently met with response, for he began to rally and he seemed to have a distinct vision of the approach of Christ. At this point not only did he seem to rally, but what seemed to be an upward tide swept the room. It carried away burdens that had rested heavily upon us for months. It liberated our spirits, and our joy was so great that we scarcely knew whether we were in the body or out of the body.

Mrs. J. W. Lambuth, also an effective worker in Japan as she had been in China, continued her efforts for the women and children of Japan for many years, and in her honor is named the Lambuth Memorial Bible Woman's Training School. She died in Soochow, China, in 1901, and when Bishop Lambuth himself died in Kobe, in 1922, it was at his request that his body was carried to China to lie by his mother's side.

4. Sufficient progress had soon been made in the Mission to justify the organization of an Annual Conference, which was done in 1892. Very early in its history the Mission was faced with the question of the union of all Methodist bodies working in Japan into one Japanese Methodist Church. This was a part of the general movement in Japan at this time looking to the administration of certain phases of work entirely under Japanese control. By 1890 it was reported that a "Basis of Union" had been adopted by all the Meth-

odist bodies working in Japan and sent to the home Churches for ratification. Progress was slow, however, but the mission workers in Japan acceded to the desires of their Japanese brethren as far as possible by making all the members of their Board of Missions native Japanese, the presiding elders serving *ex officio*, and Japanese citizens were also placed on the Board of Education.

In the course of years the Japan Methodist Church was authorized by action of the General Conferences of the Canadian Methodist, Methodist Episcopal, and Methodist Episcopal, South, Churches, and was set up in 1907 by commissions representing the home agencies, Bishop A. W. Wilson and Dr. W. R. Lambuth representing their Church at the opening session of the new body. The last meeting of the Japan Annual Conference in 1906 reported 1,573 members, and in 1908 the stations once forming that Conference but merged in the Japan Methodist Church reported a membership of 2,249. The Japan Methodist Church as a whole reported at its organization 11,000 members, 139 preachers, and 128 congregations. Progress since that time has been rapid, and in recent years this Church has been always third, and in some years second, in total membership of Protestant bodies working in Japan. In 1923 over 27,000 baptized persons were reported. An early enterprise of the Church, in 1909, was to send missionaries to Japanese living in Korea, and in recent years it has proposed sending other workers to the Japanese in Siberia, thus manifesting a real missionary spirit. The three bishops of the Church have been Bishops Honda, Hiraiwa, and Usaki, the last named being the present incumbent, recently elected for a second term, as provided in the Discipline of his Church. He was originally a member of a Southern Methodist congregation.

V. THE INDIGENOUS CHURCH

Japan furnishes the most complete examples of independent national churches to be found in the mission fields of the world. The ultimate hope of all foreign missions, of course, is to make Christianity native to the soil in which it is planted, so that the nationals of each land will assume the responsibility for financing, managing, and spreading their faith. Three standards for a truly independent national Church have been generally accepted. These are that the Church shall be self-supporting, self-governing, and self-propagating. The order in which these various standards are met may vary in the various fields, but each should be attained before the new church seeks to stand on its own feet.

The phrase "self-support" does not mean exactly what would be meant by such a term as applied to an American denomination. The Japan Methodist Church, for instance, while it contributes to the educational institutions in its midst, does not support any one of them, and each of these receives substantial aid from the Board of Missions in this country. Self-support means primarily that the expenses of running the local church are paid by the members of that church. At last reports there were thirty-seven self-supporting congregations of the Japan Methodist Church, and it is the desire of that body to double this number in the next few years.

The Japan Methodist Church is completely self-governing, being quite independent of any control from America. Missionaries of the M. E. Church, South, are associate members of the Japan Church, but hold their membership in their home Conferences. There is also an organization made up entirely of the missionaries, and this constitutes the Japan Mission of the Church. Its relation to the Japanese Church is friendly

and coöperative. Through it funds contributed from America to the various enterprises are distributed to the proper Japanese bodies. It supports numbers of native evangelists, and these are constantly engaged in opening up new stations and in directing into the membership of the Japan Methodist Church those who are converted under their ministry. As small congregations are formed and become able to take over their own responsibility, these are transferred to the Japanese Church. In order to aid the project of establishing self-support throughout the national Church, the Mission contributes a gradually decreasing lump sum to that Church, to be distributed by its own Board of Missions wherever most needed.

The Mission, in other words, is a pioneering, recruiting, promotional agency, constantly stimulating and leading into new fields the interests of the Japanese Christians. The most important consideration in regard to any indigenous Church, from the standpoint of the foreign mission, is whether it is truly self-propagating—can it be trusted not simply to remain alive, but to expand into the unoccupied territory of its own field? This means, of course, the question of whether those who have been won by missionary effort have themselves partaken of the spirit of missions—will they carry on the work already begun?

There is good ground for believing that the Japan Methodist Church is a missionary and aggressive Church. At the same time it will be many years, generations, before the need of foreign missions in Japan is at an end. Much misconception on this point has been manifested from the first organization of the Japan Methodist Church, partly by the American constituency, which feels that the Japan Methodist Church is able to carry the full load, and partly by more extreme Japanese leaders, who share the same feeling. As early

as 1912 Bishop Hiraiwa addressed an appeal to the Southern Methodist Board of Missions urging them "to make haste to correct the mistake that had got abroad that Japan did not need any more missionaries and to urge the Church to send more men speedily." This sentiment has been repeated constantly by all thoughtful friends of the Japan Methodist Church. The indigenous Church is a means to the great end of evangelizing Japan, and the most effective means yet developed, but it needs and requires the support and aid at all times of an effective and aggressive foreign mission coöperating with and supporting its efforts. Missionaries may find their relation to the indigenous Church changing, but the need of their work is ever enlarging.

VI. TYPES OF MISSION WORK IN JAPAN

The rapid "Westernization" or modernization of Japan on the one hand, and the organization of the Japan Methodist Church on the other, have affected the types of work carried on by the Southern Methodist Mission in Japan. There is no organized medical work, for the adoption of the standards of modern medicine, hygiene, and sanitation by the Japanese have made this type of work relatively unnecessary. By this it is not meant that there is no place in Japan for Christian physicians, or for medical missions, but the policy of missions is always not to do what is needed, but what is needed most; hence medical work has been omitted from the program of the Japan Mission.

This situation has also affected the educational policy of the Church in Japan. There is a very fully developed system of government education, which is seeking to provide universal education for the Japanese people and is attaining a large degree of success. Theoretically all education in Japan is under government control,

but for practical purposes the missionary schools are independent in their policies and administration. The aim of Christian education in Japan is very largely the same as that of Christian education in America—namely, to furnish a leadership both to the Church and in civil life which will be thoroughly dominated by the ideals of Christ, to set educational standards, particularly in character education, and to pioneer special phases of popular education. In the education of women, for example, the mission schools of Japan have from the first been the leaders.

Evangelistic work in Japan also has some differences from that in other mission fields. The organized, successful churches, and there are many of these, are turned over to Japanese pastors as rapidly as possible, and the Mission, through its American and Japanese workers, undertakes the task of opening up new territory. There are presiding elders of the Japan Mission, as well as presiding elders of the Japan Methodist Church, but there is no conflict in their work, for the one supervises workers under the employ of the Mission, and the other cares for the work directed by the Church. The largest field of opportunity now facing evangelistic workers in Japan is the rural field, and steps are being taken to do what has not yet been done by any mission in Japan—namely, carry the gospel to the rural sections. This will supplement the work already being done in the industrial centers.

Southern Methodism also takes part in the work of the Christian Literature Society of Japan, of which Dr. S. H. Wainright is the Secretary. This society has a great work to do in supplying translations of Christian literature for both Christian and non-Christian Japanese. The commercial agencies of Japan are active in introducing the products of Western learning, but have never paid any attention to distinctly Christian books

and periodicals. The people of Japan are very eager readers and patronize the cheaper bookstalls and news stands very extensively. It is the aim of the Christian Literature Society to make good, wholesome reading matter available in cheap and abundant form for all Japanese who care to read it.

VII. PRESENT STATUS AND ORGANIZATION OF THE MISSION

An excellent description of the location and work of all the representatives of Southern Methodism in Japan has recently been made available by Rev. S. A. Stewart, principal of the Hiroshima Girls' School, in his book, "The Japan Mission of the Methodist Episcopal Church, South," to which readers desiring a complete description of this field are referred. It is possible here simply to outline the present situation of the Mission. As already indicated, the work centers around the Inland Sea of Japan, occupying the three great cities of Kobe, Osaka, and Kyoto, with work in eleven other smaller centers—Ashiya, Himeji, Okayama, Hiroshima, Kure, Tokuyama, Nakatsu, Oita, Beppu, Uwajima, and Matsuyama. Of these centers, Kobe, Osaka, and Hiroshima are the centers of the institutional work—schools, colleges, etc.—of the Mission, and the others are the headquarters of mission workers in charge of churches, circuits, and evangelistic enterprises.

At Kobe (one of the seaports of Japan), which, with Osaka near by, is the center of a great industrial population, are the headquarters of the mission treasurer and several educational enterprises—Palmore Institute, Palmore Woman's English School, and the Kwansei Gakuin. One of the largest Protestant Churches in Japan, and the largest congregation with a Southern Methodist origin, is that of the Central Church, Kobe, which with its Japanese pastor and people is an illus-

tration of the success met with by the Japan Methodist Church in developing self-supporting Churches. The Palmore Institute, a night school for young men learning English, typewriting, and studying the Bible, was founded with a gift from Dr. W. B. Palmore, of St. Louis, and is still conducted in the original house occupied by Dr. J. W. Lambuth in the opening years of the Mission. A companion institution, operated by the Woman's Council in a house originally used by Mrs. J. W. Lambuth as a schoolhouse and later the site of the Lambuth Memorial Bible School, is the "Woman's Palmore," where the young women of Japan receive a business training with a Christian background similar to that offered to the men.

The women's work in Japan did not get under way until long after the opening of the mission. During the early years of the mission the women workers in Japan were sent out by the General Board, and not until 1914 did the women at home send workers to Japan, this being undertaken in that year at the special request of the Japan Mission and the General Board. Abundant success has attended their efforts in education and social service.

The crown of Southern Methodist education in Japan is the Kwansei Gakuin, a college of nearly 1,700 students with an honorable career of effective service to Japanese education and to Christian missions. This institution was founded by Bishop W. R. Lambuth, its first President, on land purchased by him with borrowed money, and in the beginning had two departments, the Biblical, with Dr. J. C. C. Newton as its dean, and the Academic, with Rev. N. W. Utley as its head. At the present time there are four departments, the Theological, the Literary, the Commercial, and the Middle School, all recognized as of high grade by the Japanese government. Since 1910 the institution has been under

the joint control of the Southern Methodist, the Canadian Methodist, and the Japan Methodist Churches, and the President now is a Canadian Methodist, Rev. C. J. L. Bates, with a Japanese, Rev. M. Matsumoto, as Vice President. Its 1,714 graduates have played a great part in the development of modern Japan. Three men, Dr. T. H. Haden, Dr. J. C. C. Newton, and Rev. W. K. Matthews, have each given twenty years of service at this school. Dr. Newton was for many years dean of the Theological Department and for several years President of the University. Upon his retirement in 1923 he was honored by the Imperial Japanese Government through the bestowal of the Decoration of the Blue Ribbon in recognition of great services to the cause of Japanese education.

The Lambuth Training School in Osaka is a union institution of the Woman's Council, originally a kindergarten in Hiroshima and a Bible Woman's Training School in Kobe, the latter founded by Mrs. J. W. Lambuth. The union of these two schools under one management at Osaka has made for efficient training of Japanese women workers for all forms of Christian service. Miss Maude Bonnell served the longest term as its principal in Kobe. At the present time it has a Japanese principal and five full-time women missionaries, with other help from workers in Osaka.

Hiroshima is a city where are located two educational institutions, Frazer Night School and Hiroshima Girls' School. The Night School, of which Miss Nellie Bennett is principal, serves the needs of young Japanese business men for an English school, and here also they are taught the Bible. Many of them become interested in Christianity through this means.

The Hiroshima Girls' School is the chief work for women undertaken by Southern Methodism in Japan. It was founded by Dr. Walter R. Lambuth and Rev.

T. Sunamoto, a converted Japanese pilot, and its first principal was Miss Nannie B. Gaines, who is still a member of its faculty after thirty-eight years of continuous service in the school. The policies of the school have been set forth by the present principal, Rev. S. A. Stewart, who says:

There are three features of the work of the school that should be borne in mind. First, it has from the beginning been a thoroughly Japanese school, following Japanese ideas so far as was consistent with advanced ideals of education, teaching English as a foreign language and not as in some other mission schools, using it as the medium of teaching other branches. Second, new phases of work have been undertaken only as there was demand for them on the part of the Japanese themselves. In the case of our recently opened junior college, the city officials themselves suggested that we begin it. When the need is felt, the department grows. Again our buildings have been inexpensive. In the city schools the Japanese themselves have put up very inexpensive buildings, but have equipped them well. Perhaps this was due to their financial situation, but it was wise in view of the changing ideals in educational methods.

The present staff of the school totals 43, with 13 assistants. Nine of this number are missionaries, the rest Japanese. Over 800 students are enrolled yearly in this institution.

Reference has been previously made to the manner of conducting the evangelistic work of the Mission, a view of the present status of which may be gained from the report of the Mission published by the Board of Missions in its report for 1925 and showing in the preceding year 3 presiding elders' districts, 23 mission churches, 41 chapels, 55 other preaching places, 847 members, 124 Sunday schools with 7,625 scholars, 6 educational institutions with 188 teachers and 3,786 students, with total contributions for the year for all purposes of 36,057.14 *yen* (about \$18,000). It should always be borne in mind, however, in reading the statistics of the Japan Mission that they do not include the share of the Mission in the work of the Japan Meth-

odist Church. A recent article by Dr. S. H. Wainright points out that at the last General Conference of the Japan Methodist Church the total contributions to this Church by the Southern Methodist Mission during the quadrennium had been 844,315 *yen*, an amount almost double that contributed by the two other coöperating foreign missions in the same period.

The Japanese Church, in its Forward Movement, corresponding to the American Methodist Centenary, pledged 616,792 *yen* and undertook to double its membership. One of the means employed for this latter end was the Three Years' Evangelistic Campaign. From the beginning in Japan there has been slow growth in numbers, but those won have in the main been loyal. They have not been of the lower classes, and nothing like a mass movement has ever been observable in Japanese Christianity. But the sentiment has been often expressed that the time should now be ripe for a considerable increase in the actual numbers of Christians, and to this end both missionaries and nationals are now bending their energies. The appeal is directed to all classes, but it is hoped a greater number of the poor and needy may be reached than has been true in the past.

VIII. PROBLEMS OF MODERN JAPAN AND OF JAPANESE CHRISTIANITY

The interest of the Christian world has been centered on Japan in a number of critical incidents during recent years. One of the first of these to attract the attention of American Christians was the policy of repression adopted by the Japanese government toward Korea and Korean Christians in the trying days of the Conspiracy Trials of 1912 and in the still more recent Korean Independence Movement of 1919. At first the Japanese Christians did not know what was actually going on in

Korea, but when their own leaders came and told them of what was taking place they made effective protest and are said to have been influential in securing a modification of the edicts affecting Korea. Particularly in 1919, the Federal Council of Churches of Christ in America and the Council of Missions in Japan united in bringing to the attention of the Japanese government certain facts which were influential in modifying the government's policy in Korea.

Europe and America have scarcely yet begun to appreciate the terrors which befell Japan in the great earthquake and fire of September, 1923, when the city of Yokohama was practically wiped out of existence and Tokyo, the capital, suffered scarcely less, dropping in that one day from a position as fifth of the world's great cities to that of tenth. While Southern Methodism has no work in this section of Japan, and hence did not suffer material losses, yet the Japan Methodist Church did suffer and the whole Christian cause was affected by the loss of 53 churches in Tokyo alone. Immediate calls for relief were made, and for many years, through the setback given to the cause of self-support among the Japanese, increased missionary contributions will be necessary. Nothing touched the Japanese people more than the readiness with which the Christian world rushed relief to their aid, and American relief efforts were far and away the most extensive and effective among those of outside nations. All this gave great encouragement and comfort to the Christians in Japan especially, as an additional evidence of the interest of Christian America in the needs of their country.

But a great setback to the Christian cause in Japan came almost on the heels of the wave of gratitude for the generous aid to the earthquake sufferers when the American Congress adopted a clause in the immigration

act of 1924 whereby Japanese were excluded from entry into the United States for residential purposes. All missionaries agree that their work in Japan suffered greatly under the wave of feeling which then swept over Japan and in which both Christian and non-Christian Japanese participated. It was felt that those whose hearts had been opened to the Christian gospel under the terrible calamity of the earthquake, in which over 200,000 persons lost their lives, were permanently alienated from Christian influences. Undoubtedly a most difficult situation was created, in which the matter of supreme concern was, first, the attitude of Christian Americans toward the action of their government; and, secondly, the attitude of Christian Japanese toward the missionaries, the Christian cause, and Christians in America.

Time alone can tell what the ultimate effect will be, but two things are outstanding: responsible Christian bodies in America almost without exception protested against the action of the government, and responsible Japanese Christian leaders counseled moderation and steadiness among their adherents. Typical of this latter attitude was that of Bishop Usaki, of the Japan Methodist Church, who published an open letter on the subject while the feeling in Japan was at its height, in which he counseled his people to realize that Americans as well as Japanese were liable to mistakes and asked them to realize that Christianity and Americanism were not the same thing. Other Japanese took similar attitudes, and the Japanese Church as a whole seemed able rightly to distinguish between the American Christian people and their government and not to hold the former responsible for what had been done under political influences.

The Christian world outside Japan has also been interested in the attitude of Japan toward China, in the

matter of the occupation and evacuation of Shantung, the Customs Conference and Chinese autonomy, the demands on China which preceded these more recent events, and the whole question of Japanese leadership in the Pacific. In these vexed matters it is confidently expected that Japanese Christians will use their influence to secure wise and considerate action by their government

V

KOREA AND SIBERIA-MANCHURIA

I. KOREAN HISTORY

KOREA, the Hermit Nation, or Chosen, the Land of the Morning Calm, is to-day but a province of the Japanese Empire. This relation, however, is of recent date, and for many centuries Korea maintained an existence separate from Japan and at times in conflict with her. The influence of China had always been dominant in Korea until the Chino-Japanese War of 1895, and while a Korean king, or emperor, has always held title to the throne, in recent times—for the last century—he has been regarded as dependent upon China. As a matter of fact, although the treaties which opened Korea to modern contacts were made with the Korean king, they were negotiated in several cases at Peking under the direction of Chinese officials.

The Korean peninsula occupies a most strategic position in relation to Japan, China, and Russia, and the diplomatic and military efforts put forth by each one of these great powers in the past half century have all been directed to the end of controlling Korea because of its importance as regards relations with each of the others. Korea has been described as a dagger pointed at the heart of Japan, and the latter nation has fully realized the danger of having a hostile power in control of this dagger. Indeed, Japan has taken the initiative to secure control of the weapon, and her greater determination, perhaps based upon greater necessity, has brought to her absolute control of this highly important territory.

While the Korean people show marked kinship to

both the Japanese and the Chinese, they have special characteristics which set them apart as a distinct branch of the human family. It is reliably stated that the Koreans once held control of large parts of Manchuria and Siberia, but, by the pressure of more powerful neighbors, were pushed down into the mountainous, somewhat barren peninsula which they have occupied for centuries. Here they have been an important link in the passage of culture, religion, manners, and customs from China into Japan, for it appears certain that both Confucianism and Buddhism entered Japan from China by way of Korea. An unsuccessful effort was made by Japan in the sixteenth century to secure control of Korea. In the next century the Manchu dynasty in China sent an army into Korea, which ever since that time had been a sort of vassal of the Chinese Empire.

Treaties between Korea and a number of Western powers were negotiated under Chinese auspices beginning in 1882, the first being with the United States; but when China sent troops into Korea in 1894, Japan declared this a violation of a previous treaty with her, and war ensued. Under the cry of "The Independence of Korea" Japan won a swift and complete victory over China and became the dominant power in Korea. The next event of importance was the assassination of the Korean queen, which was claimed to have some Japanese backing, and the King of Korea took up his residence for the next several years at the Russian legation. This opened a long diplomatic duel between Japan and Russia, culminating in the war of 1904-05, in which Japan was again victorious. At the end of this war Korea was led to request a Japanese protectorate over her, and in 1907 the Korean Emperor abdicated, Japan assuming a protectorate, which ended in 1910 with the formal annexation of Korea by Japan.

II. KOREAN RELIGION

The real religion of Korea to-day is said to be Christianity; and there is good reason for accepting this estimate, for Christianity certainly has a greater influence than any other religion, and its adherents are definitely committed to the cause of Christ to the exclusion of all others. The entry of Christianity into Korea in recent years found the Korean people practically without any religious faith of their own worthy of the name. It is true that both Confucianism and Buddhism are found in Korea, but neither has any real hold on the religious life of the people. Even more distinctly than in China and Japan, Korean Confucianism has become a system of ethics. Its classics are the textbooks of the few educated Koreans, and only its idea of ancestor worship is universally accepted and practiced in daily religious life. Buddhism has little hold in Korea, and in fact it was proscribed centuries ago when the Korean officials felt that its priests were meddling in politics. Only in 1895 were the edicts against it lifted; and while there has been considerable revival of Buddhist institutions, and large monasteries are found at certain points, it cannot be the national religion of Korea.

For practical purposes the Korean engages in animistic rites, and the name of Shamanism has been given to that type of spirit worship which is prevalent there. This is a very low form of superstition, based upon dread of spirits, who are thought to be literally innumerable and mostly malign. To combat these spirits Koreans have engaged the services of two types of religious persons, Mudangs and Pansus. The Mudang is a kind of sorceress, supposed to have some sort of contact with the spirits, whom she is held to invoke to the kind of action desired. The Mudang is always a woman, or, if a man, must dress as a woman. The Pansu is an exorcist, a man supposed to be able to drive

out the spirits by some sort of charms. The Pansu is always a blind man, and is apt to have a set of books containing the spells or charms which he is to cast over the spirits. The active religious ideas of the Korean peasant turn around the worship of ancestors and the incantations of these religious fanatics.

There is a trace, even in present Korean religion, of a higher ideal, the worship of Hananim, or the "superior dignity of heaven." Off the coast of Korea is an island, and on top of a mountain peak on this island is a great altar, said to be the most ancient religious shrine in the Orient, where centuries ago the Korean emperor, in behalf of his people, offered worship to Hananim. Missionaries have found this word and the idea behind it effective in presenting Christ to the Korean mind, for it contains no idea of idolatry or spirit worship.

III. EARLY MISSIONARY ACTIVITY

1. As in all the other fields of Eastern Asia, Catholicism entered Korea years ago, and after arousing suspicion as to the political ambitions of the foreign priests, was exterminated by the rulers and forbidden by law. In Korea, however, this Romanist activity was in quite recent times; and almost contemporaneously with the opening of the country to foreign residence a massacre of French Catholic priests took place, in which one of their bishops was put to death. The customary prohibitions against Koreans going abroad and foreigners entering were posted, but by formal treaty this policy of exclusion ended in 1882. The United States secured the first modern treaty with Korea, as with Japan, and the cause of American interest was the same in both cases—the harsh treatment afforded shipwrecked sailors when they were cast on Korean territory.

This is the nation said to have been opened "at the point of a lancet." The first Protestant missionary ef-

forts were through the work of Rev. John Ross, a Scotch Presbyterian missionary in Manchuria, who sent Korean colporteurs into their own country with copies of the New Testament which he had translated into their language. It is said that, as a result of this work, "when Protestant missionaries came to Korea later they found whole communities in the north professing Christianity, studying the Bible among themselves, and only waiting for some one to come and teach them."

The first resident missionary was Dr. H. N. Allen, a medical missionary of the Northern Presbyterian Board, who came to Korea in 1884. Almost immediately upon his arrival Dr. Allen was called upon to give surgical treatment to a cousin of the queen, and his striking success won an immediate right of entry for other missionary workers. Rev. Horace G. Underwood, also of the Northern Presbyterian Board, was the great pioneer missionary to Korea. More than any other man he was influential in determining the policies which proved so effective in winning Korea for Christ. In this he was aided by Rev. H. G. Appenzellar, of the Northern Methodist Board, a great traveling evangelist and translator of the Scriptures, and by other early pioneers.

IV. DISTINCTIVE POLICIES OF KOREAN MISSION WORK

Korea is almost in a class by herself as regards the rapidity and extent of progress of Protestant Christianity among the Korean people. So marked have been these features that Korea has been well called "The Miracle of Modern Missions." Dr. John R. Mott early expressed the conviction that Korea would be the first of the non-Christian people to turn to Christ and adopt Christianity as their own faith. He also expressed the opinion that if Christianity were to die out

in the United States, Korean Christianity was sufficiently vigorous in its spirit, evangelical in its aim, and missionary in its outlook to bring the Christian faith to America without any lessening of purity or power. Dr. W. G. Cram has stated that the scenes depicted in the book of Acts have been frequently reproduced in the life of the Korean Church and also expresses the belief that "the real religion of Korea" to-day is not Buddhism, Confucianism, or Shamanism, but Christianity.

From the very beginning there has been coöperation among the various boards having work in Korea, both in the division of territory and the transfer of members. Also there have been relatively few boards represented here, partly due to the small size of the country, and so they have attained a high degree of coöperation. There have been constant waves of revivalism sweeping not only individual churches, but the entire Christian community. In a very notable degree Korean Protestant Christianity has been self-supporting from the start. This applies both to their local congregations and to some of their institutions, and especially to their foreign missions. The Koreans have been a Bible-reading, and more, a Bible-studying Church from the beginning. Nothing has been more characteristic of their religious life than Bible study and prayer. Laymen have taken a large part in spreading the gospel throughout the country. A typical expression of this interest is the "work-collection," whereby, in addition to such money as they can contribute, Christians pledge a definite number of days to be spent entirely in Christian service, either for their own local church or in itinerating to villages where gospel preaching is desired. These features of work are not unique in Korea, but, in the words of Dr. H. G. Underwood, they are unique in "the almost unanimity with which these have been followed by the whole missionary body in this

land." It should also be added that most of the missions working in Korea at a formal meeting in 1890 adopted the following statement of principles to govern their work:

First, to let each man "abide in the calling wherein he was found," teaching that each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade;

Second, to develop Church methods and machinery only so far as the native Church was able to take care of and manage the same;

Third, as far as the Church itself was able to provide the men and the means to set aside those who seemed the better qualified to do evangelistic work among their neighbors;

Fourth, to let the natives provide their own church buildings, which were to be native in architecture and of such style as the local Church could afford to put up.

Thus it has been that the first Korean Christians became the teachers of others and have felt the responsibility of bringing their nation to Christ. It is notable that while the Korean Church has advanced in the matter of self-support and self-propagation far beyond the Church of any other mission land, the desire for self-government, which has been in the forefront in the desire of Japanese Christians, has as yet found little expression among Korean Christians.

With mission work developing along the lines thus indicated, there is abundant reason to feel that the progress of Christianity in Korea will be continuous and gratifying. It should be remarked also that the entry of Christianity found the Koreans hungry-hearted, seemingly without a friend in the world, the football of international politics, with no satisfying religion and no political future. They found their need for a friend supplied in Christ and for a strong power and influence in the strength of the Christian faith. Southern Methodism entered Korea in 1896, when the policies of mission work here described had already been

laid out, but the early leaders found themselves in full accord with the methods then in vogue and have taken a full share in their further development and application to Korean needs.

V. BEGINNING AND DEVELOPMENT OF SOUTHERN METHODIST WORK

1. The interest in and contact with Korea of Southern Methodism may be traced to a double origin: the approach to Korea from the China Mission and the contact with Korea previously formed by leaders in the United States through Mr. T. H. Yun. For some years the missionaries in China had considered the advisability of opening work in the north of China, perhaps in Shantung. One of the reasons for this was that the climate of the Shanghai district often proved unsuited to the health of new missionaries. With a work to the north these could be transferred there and permanently saved to the mission rather than being sent home. Also it was thought that during the summer season, when work in the older mission was practically at a standstill, some workers might go to the north for special terms of service. Eventually, therefore, the mission took up this idea and, with the approval of the Board of Missions, sent Dr. C. F. Reid to investigate the possibilities of such a work. This was in 1894, but after surveying the field in North China Dr. Reid found it already sufficiently occupied by other missionary bodies and instead directed the attention of the Board to the possibilities of Korea. When the Board took up the consideration of Dr. Reid's report, they found before them also an urgent request to enter Korea coming from a Korean noble and sent through Mr. T. H. Yun, a Korean Southern Methodist then holding the position of Vice Minister of Education in the Korean cabinet.

This combination of circumstances seemed provi-

dential, and the Board directed Dr. Reid to go to Korea. This he did in company with Bishop Hendrix. They arrived in Korea shortly after the Korean queen had been murdered and the whole land was in a tumult. They were well received, however, and Dr. H. N. Allen, then the American representative in Korea, secured for them an audience with the king, who gave them a cordial welcome and encouraged the sending of teachers. This was a unique experience for the opening of a mission, for in no other field save the Belgian Congo have the missionaries of Southern Methodism entered with the favor and support of the governmental authorities. It will be seen, therefore, that the entry of our workers into Korea coincided with the beginning of the recent disturbed history of Korea, for from 1894 onward Korea has been in deep perplexity and doubt as to her political status and future.

Though Korea is a small country, and several strong missions were already at work, Dr. Reid found a very attractive stretch of territory in the center of the nation still unoccupied by any mission. This he surveyed, and, by agreement with the Northern Presbyterian and Northern Methodist bodies, took over as the territory for the new mission. The field lies in the heart of the nation, including three of the most important cities, Seoul, Songdo, and Wonsan, together with innumerable villages and rural territory inhabited by 1,400,000 Koreans. These constitute the Southern Methodist responsibility in Korea.

The story of Mr. T. H. Yun, or Baron Yun, is filled with interest—romantic, heroic, and religious. He was a member of the Korean party which stood for progress and the opening of Korea to modern contacts; but while celebrating with his friends the adoption of a modern postal service, they were set upon by a band of ruffians, and though many were killed, Baron Yun escaped with

his life. He went to Shanghai and there studied under Dr. Young J. Allen and A. P. Parker in the Anglo-Chinese College. His attention was thus turned to the Southern Methodist Church. Coming to America, he studied at Emory College and Vanderbilt University and made a brilliant record. While in this country he gave to Dr. (Bishop) W. A. Candler a sum of money with the request that it be used to found a school giving industrial training to Korean boys. This fund was increased by a gift from an American lady and was used in opening the Songdo Higher Common School in Korea. It was supplemented eventually by a gift from Mr. Yun's father, at one time Minister of War in the Korean cabinet. Mr. T. H. Yun was twice president of that school and one of the leading members of the Methodist Church in Korea. His daughter, educated in the South, has recently returned to her native land to take her part in its work.

After his work in this country, Mr. Yun returned to Shanghai and taught in the Anglo-Chinese College. There he met a Christian Chinese girl, the daughter of one of Mrs. J. W. Lambuth's first Bible women whom Mrs. Lambuth had rescued as an infant and trained in her own home. With the change in Korean affairs, Mr. Yun was recalled to his country and became a member of the cabinet. In this capacity he invited Southern Methodism to enter Korea, and in 1897 preached the first formal sermon under the auspices of this denomination in a little chapel prepared by Dr. Reid. Mr. Yun was one of the Koreans accused by the Japanese of conspiracy in 1912 and after enduring severe persecutions was eventually pardoned and restored to civil life.

2. The Board of Missions acted wisely in sending to Korea, as its first workers, men and women of long experience in Oriental fields. Dr. Reid had spent twenty

years as an evangelistic missionary in China and was well qualified to introduce the spirit of evangelism, which has always characterized Korean Christianity. He was soon joined by two other workers from China, Rev. C. T. Collyer, also an evangelistic worker, and Mrs. Josephine Peel Campbell, representing the Woman's Board. The women were represented in this field from the very beginning. Mrs. Campbell laid out the foundations of woman's work in Korea, a service to the women and children through home visitation and teaching, and a work of training a Korean leadership through education which would seek to uplift Korean homes. Thus the work of the women in Korea has from the first sought to create a high ideal of Christian home and family life, and in this it has abundantly succeeded.

The objective of Korean education from the beginning, as the mission has planned it, has been to take care, not of all Korean educational needs, but of the need for practical education of the boys and girls of Christian Koreans. In the main the missionary educational system in Korea up to the present time has limited itself to grammar and high school work, with emphasis on training Christian workers and preachers, rather than offering liberal arts and cultural courses of full college grade. It has stressed practical industrial training.

The outstanding work of the Church in Korea, however, has been evangelism. Early on the field were R. A. Hardie, J. B. Ross, J. R. Moose, C. G. Hounshell, W. G. Cram, and J. L. Gerdine. These all had a part in the evangelistic spirit and success of the Korean Church. Later leaders have been O. G. Mingledorff, L. C. Brannan, F. K. Gamble, L. P. Anderson, and V. R. Turner. In medical service have been Drs. W. T. Reid (a son of Rev. C. F. Reid), P. L. Hill, E. W. An-

derson, and W. R. Cate. Other leaders in educational work are Dr. A. W. Wasson, Miss Ellasue Wagner, J. Earnest Fisher, Miss Hallie Buie, Miss Lillian Nichols, Miss Ida Hankins, Miss Josephine Hounshell, Miss Bessie Oliver, Mrs. W. G. Cram, Miss Cordelia Erwin, and Miss Kate Cooper.

VI. METHODS OF WORK

1. Korean Evangelism.—The outstanding feature of mission work in Korea has always been direct, personal evangelism. The ultimate aim of all forms of mission work is the presentation of the Christian gospel to the unsaved soul, and this is done through manifold agencies. Rightly has the Church followed the example of Jesus, three fourths of whose recorded miracles are works of healing. Educational work is undertaken because it is felt to lead to effective evangelism. So of industrial and literary work—all seek the winning of souls. In a special way the evangelistic appeal, direct preaching of the gospel, has been greatly blessed in Korea.

A Korean evangelistic missionary makes preaching tours through the villages of the territory assigned to him. These may and do last for weeks. The typical Korean settlement is a small village, and in these the missionary either preaches in the open market place or visits from house to house, seeking contacts with "raw heathen." Another phase of his work will be the inspection of the work of the small groups of Christians gathered as the result of previous visits, if such have ever been made. In the main the Korean Church has been able to use the services of lay preachers, teachers, and leaders in holding together and instructing bands of converts. In the Korean Centenary Movement, when hundreds and thousands of new converts were being won, the task of teaching was assigned to laymen.

These were sent two and two to central points for a few weeks' training and on their return home were expected to hold together the bands of inquirers and believers until permanent preachers could be secured and sent to the several stations. But for these emergency workers both in the past and in the recent present, it is difficult to see how so many uninstructed Christians could have been held to the Church and carried on into an adequate knowledge of Christian truth and life. The Korean preachers, Bible women, and colporteurs, as well as the laymen, have from the beginning felt that the responsibility for proclaiming their faith rested primarily upon them rather than upon the missionary, to whom they have looked for guidance, instruction, and counsel.

The chief interest in this and other mission fields centers in the converts to Christianity. By what process do they come, through what training do they pass, and what marks of the Christian faith do they give? Are they genuine? Have they "the root of the matter" in them? Dr. W. G. Cram gives the following description of the process by which the average Korean turning to Christianity is brought into full membership in the Church:

A man is approached either in his home or in the market place by the Christian evangelist or colporteur and is urged to accept Christ and become a follower of God his Father. He is frequently given a small tract that is easily read which has a message that relates to personal life and sin. The preacher is wise in that he rarely enters into controversy with the person he is trying to win. No apology is made for the gospel, nor is any attempt made to make its commands lighter or the way to appear easier. This person is invited to attend a neighboring chapel. Frequently he comes when thus invited. If interest is shown, his home is visited and he is recorded on the books of the Church as a seeker. The seeker is taught not only the plain facts and doctrines of salvation, but there are many things that he must agree to discontinue before he can be advanced to the probationers' roll. He must agree to keep the Sabbath and to abstain from drinking

sool, the native drink, which is brewed from rice and wheat. He must have a bonfire made of the fetishes in his house, which represent his adherence to devil worship, and abstain from the sacrificial feasts of ancestor worship. He must possess a Bible and a songbook and must be able to read them. He is also taught the personal relationship to Christ through faith. Having realized this and having abstained from heathen practices, he becomes a probationer. The period of probation depends upon his continued activity and the fruits of repentance he brings forth. As a next step he is baptized and becomes a full member of the Church. He has dissociated himself from the spirit of heathenism and has accepted the spirit of Christ. He has renounced the forms of superstition and has accepted the organization of the Christian Church as his own. Very few of these men and women go back to the world.

A definite wave of revivalism began in the Korean Methodist Church in 1904. Dr. R. A. Hardie was the individual through whom the beginning of this movement, which was also under way among other Christian bodies, was made possible. Instead of conducting the regular instruction in Bible study for which his Korean converts had met together, he called upon them for immediate personal reconsecration to Christ and personal service in winning their friends and neighbors to Christ. The appeal met with immediate response, and almost continuous revivalism has characterized the Southern Methodist Church in Korea down through the years. A special renewal of this spirit and method of proclaiming the gospel characterized the Korean Centenary campaign, in which not only large increases in money, but in membership, were manifested. Preaching bands were organized and passed throughout the territory assigned to the denomination. So large were the bands of inquirers resulting from the campaign that special emergency methods, previously described, were necessitated to gather and instruct the seekers, thousands of whom became, in time, loyal members of the Church. Thus it was that a large share of Centenary funds was expended in Korea in church buildings. It

was a practical necessity to house the Christian bands. The slogans adopted by the Korean Centenary Movement well illustrate the aim and motive of Korean Christianity. They were: "Evangelism, the Keynote of Missions," "Coöperation, the Spirit of Missions," "Efficiency, the Science of Missions," "A Self-Supporting and a Self-Propagating Church the Goal of Missions."

The Korea Annual Conference reports at the present time a membership of over nine thousand. This, however, is a quite inadequate indication of the strength of the Church in Korea, for large numbers of seekers and probationers build up a Christian constituency of at least twenty-five thousand. The work is divided into 7 presiding elders' districts, over one of which a Korean, Rev. J. S. Ryang, presides; 76 pastoral charges, 492 societies, 107 local preachers, 14,973 Sunday school scholars, 2,926 members of Woman's Missionary Societies, 398 houses of worship, with total contributions in 1925 of \$59,673.

The Epworth Leagues carried Korea as a special for some years after the opening of the field. In 1910 the Virginia Annual Conference undertook the responsibility of evangelizing Korea.

2. *Methodist Institutions.*—The schools and hospitals of Southern Methodism in Korea are centered, as in all mission fields, in the strategically located cities. This makes them more accessible to students and also gives a more compact and readily administered mission.

Seoul, the capital of the country, is the center of several foreign missions, and a feature of educational work is the number of union enterprises that have been undertaken. Among these should be noted Chosen Christian College, a full college of liberal arts; the Union Methodist Theological Seminary, admitting only full high school graduates and with an enrollment of

over one hundred; Pierson Memorial Bible School for training Bible teachers and workers, and Severance Union Medical College, doing high-grade medical training. A separate institution of Southern Methodism is Carolina Institute, an enterprise of the Woman's Council, started by Mrs. J. P. Campbell, the first woman worker in the field, which has done a great work in educating the young girls gathered from Seoul and surrounding territory.

Five churches, well located and active in Christian work, testify to the success of the Christian gospel in the city of Seoul. This development took place largely under the leadership of Rev. C. T. Collyer.

Songdo was unoccupied by any mission when Southern Methodism entered Korea, and so has been the particular responsibility of this denomination. Here the largest and most flourishing institutions may be found. The earliest in point of origin are Holston Institute, for girls, and the Songdo Higher Common School, for boys. Mrs. Campbell started this work, which was intended to reach both boys and girls, in an old ginseng shed, and shortly the work was divided. Holston Institute embraces a system of primary schools in the surrounding territory, as well as the high school proper, and ministers annually to over six hundred students in all grades. The Boys' School and T. H. Yun's connection with it have been previously described. Its enrollment is almost a thousand, and is limited only by the facilities in buildings and finance. A work for older Korean women and girls is undertaken by the Mary Helm Industrial School. The Joy Hardie Bible Institute conducts short-term courses of instruction for Bible women. A home for missionaries and a social-evangelistic center are other successful activities of the Woman's Council in Songdo.

Ivey Hospital, largely the gift of the late Mr. and

Mrs. W. C. Ivey, of Lynchburg, Va., is an outstanding example of a well-equipped medical plant. The ministry of modern medicine in Korea is one of the most necessary and effective ministries of Southern Methodism. Korea reveals the native doctor in all the barbarism of ignorance and superstition with which the practice of medicine in heathen lands is so invariably associated. The native doctor is little more than a high kind of sorcerer, seeking by spells, charms, incantations, herb concoctions, and puncturing of the body with knives to let out the demons and to minister to the bodily needs of men.

The Wonsan Christian Hospital, the Lucy Cuninggim Girls' School, the Alice Cobb School, and a social-evangelistic center constitute the work of the Mission at Wonsan. Most of this work is that of the Woman's Council and is conducted with the enterprise and success in ministering to women and children that characterize the women's work everywhere.

Chulwon and Choon Chun are other centers of evangelistic work conducted by the Woman's Department, and at Choon Chun is also maintained a small hospital which renders a needed service to the surrounding territory. Evangelistic ardor has long characterized the Choon Chun district.

VII. THE CONSPIRACY TRIALS AND THE INDEPENDENCE MOVEMENT

1. The entry of Japan into control of the affairs of Korea, as previously described, was attended by disturbances of a grave nature which affected vitally the life of the Christian Church in the nation. Perhaps the underlying cause of the whole difficulty lay, first, in the inability of the Japanese officials to appreciate the aims of the Christian Church in Korea; and, secondly, in the very real change which the Christian gospel had made

in the personal character of those who had accepted it, resulting in a spirit of independence which was a distinctly new factor in Korean national character. When the Japanese took over the administration of Korea in 1907, and later when the country was annexed as a province with a Japanese governor-general in charge of its affairs, the Japanese found that the outstanding leaders of Korea were also the leaders of Korean Christianity. This is one of the by-products of the Christian gospel—that it develops manliness and confidence in a marked degree. Finding the Christian Church the center of community life in many sections, and fast becoming the dominant force in the life of all Korea, the Japanese officials came to the view that the Christian movement as such in Korea was formally opposing the Japanese program. Now this was not the case, for the Christian movement was aiming primarily at the winning of Korea for Christ. Yet at the same time it was true, and is still true, that Christian leaders in Korean affairs are animated by a new spirit of democracy and self-reliance never before manifested in their national affairs. In this, however, they are acting as Christian citizens of Korea and not as members of a Christian Church formally organized for political propaganda.

The crisis in this inner antagonism came when the Japanese administration declared that it had discovered a plot for the murder of the governor-general. Several hundred Koreans were arrested, but this number was sifted down to 160, and of these about a dozen were finally brought to trial. Among them was Mr. T. H. Yun, not only the outstanding Methodist layman in Korea, but an outstanding Christian leader and a Korean of national influence. The trials were postponed from time to time and finally resulted in the conviction of the accused, who were duly sentenced to undergo various penalties. It was charged that the

evidence presented at the trials had in many cases been secured from prisoners under torture, and even when they were unconscious. Upon the announcement of the sentences a cry of protest went up from the Christian world, and so effective did this protest become that the Japanese governor-general of Korea recommended and requested the pardon of all the prisoners, and this was finally done by the Imperial Government of Japan.

All this is past history, however, and the question of lasting importance to Christian missions is that of the effect this trying experience had upon the Korean Christian body. Like all persecutions, it resulted for a time in considerable losses in membership, but it brought about likewise a sifting of the Church. Those not really dominated by devotion to Christ were sifted out, and the remainder were animated by increasing loyalty and determination. The sufferings of the Koreans were by no means limited to the few persons brought to trial, for hundreds and thousands were made to feel, both in body and spirit, the suspicion of their rulers.

2. Of more serious and recent import was the so-called Korean Independence Movement, or Revolution, of 1919. Undoubtedly there was at this time a strong hope and desire among patriotic Koreans that something would be done at the Versailles Peace Conference to restore Korea to her former position as an independent nation. Undoubtedly both at this time and in the previous instance many Koreans, and even many poorly instructed Korean Christians, felt that their missionary friends and American Christianity in general would demand their restoration to independence. There was even organized a so-called Christian Army, and names of prominent Christians appeared on protests, petitions, and Declarations of Independence, which were widely circulated. Thousands of Koreans

marched through the streets of their cities crying "Mansei," which means something like "Hurrah." All this was taken by Japanese officials as rebellion against their authority; and though the movement was called among Koreans a Passive Resistance Movement, it was actively suppressed by gunfire, sword, arrest, and flogging. Not much information about this condition was allowed to get into the press of the world until some of the missionaries in Korea began to report to their home bodies and to protest through these to the Japanese government. Eventually an end was put to the harsh measures of repression, and a new governor-general was sent out. Yet the undercurrent of Japanese opposition to Korean leadership and self-assertion has remained very strong.

Again the question of chief interest for this study is the effect of these events upon the life of the Korean Christian Church. A report of the Federal Council Commission dealing with this subject states that 631 Koreans died, 29,000 were arrested, over 10,000 were flogged, and over 5,000 sent to prison. The Presbyterian Mission reported that of that denomination 336 pastors and other leaders were arrested, as well as over 5,000 members, that 41 had been shot and 6 beaten to death. Other denominations suffered proportionately. Seventeen church buildings were destroyed and twenty-four others partially so, and in some cases whole congregations at worship were fired upon and fire set to their buildings. Yet the Korean Christians again endured persecution in the spirit of Christ. Though many dropped out, others remained loyal. Revivals broke out and continued, and among the Southern Methodist bodies the Centenary Movement was inaugurated almost on the heels of the persecution and carried to a great success.

Most serious results in mission work were felt in the

work of the schools. A Self-Determination Movement among students was a feature of the general Independence or Passive Resistance Movement, and for months students would appear and then vanish without warning. Most educational work was at a standstill for an entire school year.

In bringing peace to Korea several influences should be noted. One of these was the desire of the Japanese Christians to secure correct information and insure fair dealing for Korean Christians. Some of their own number were sent to Korea and reported what they found to their home Churches. The Council of Federated Missions of Japan united with the Federal Council of Churches of Christ in America in asking that the Japanese government look into the Korean situation. Missionary bodies working in Korea enlisted the interest of their home governments. The final decision to moderate the persecutions was taken by Japan herself, and a pacific policy was substituted.

VIII. THE SIBERIA MISSION

1. Leadership in establishing the Siberia Mission of the Methodist Episcopal Church, South, fell to Bishop Walter R. Lambuth. This was the last enterprise of his Church staked out by this great pioneer of missionary expansion. Yet in a very real sense the Siberia Mission is the result of the missionary zeal of the Korean Christian Church, and this is the healthiest manifestation of the reality of Christian experience given by the native Koreans. Southern Methodism did not go to Siberia to plant Methodism, or Christianity, but to shepherd and minister to the innumerable Christians already there present in the person of immigrants from Korea. The Korean Church carried itself into Siberia, and Bishop Lambuth went there to find it and to organize the Christians into working bands.

Siberia is not all a land of ice and snow. Its extent is almost the same as that of the United States, and great areas of fertile land with a climate and topography like that of northern California, Oregon, and Washington lie just to the north of Korea. At best the Korean peninsula is a mountainous, not over-fertile, rocky territory, and the fair plains and easily tilled soil of Siberia offer a great attraction to the Korean peasant farmer. Siberia borders on Manchuria, a dependency of the Chinese Empire, one of the great granaries of the world, and in this vast region there are to be found millions of people of four nationalities: Russian, Chinese, Japanese, and Korean. The Japanese and Koreans are, of course, immigrants, for the overcrowding of Japan, and political and agricultural conditions in Korea, have caused thousands of peasants to migrate into Siberia and Manchuria in recent years.

From Korea, especially, emigration into Siberia has been taking place in the last twenty years. The Koreans go as a rule by families and groups rather than as individuals, and thousands of those who have left Korea have been members of Christian Churches. Sometimes an entire village church will migrate in a body. It has been estimated that at least five thousand Koreans, members of Southern Methodist congregations, have moved out of Korea into Siberia and Manchuria in the last fifteen years. The Korean Church has been alive to the needs of this shifting of its membership from the beginning of the process, and has always been eager to follow with its ministry those who go into new territory. And not only for this purpose, but for the purpose of carrying the gospel to those who have not heard it, the Korean Church is moved by the missionary impulse to go into Siberia. If it be asked why time and workers and money should be spent when so much need is felt in Korea itself, a sufficient answer is the

history of the spread of Christianity in all the ages. And a further answer may be given from the consideration that great sections of Korea are already as thoroughly Christianized as are many sections of America. The city of Pyeng-Yang, the great Presbyterian center, where is located the largest theological training school in the world, has as large a proportion of Christians to the total population as most American cities, and one Korean city of six thousand people reports over half of this number as active members of Christian Churches.

All the Christian bodies working in Korea have been aroused to the needs of their people in Siberia and have sent workers among them. But there are also Russians, Chinese, and Japanese in this new domain. The story has already been told of the effort of the China Annual Conference to evangelize the Chinese of Manchuria. It is hoped that Japanese Christians will undertake the evangelization of their nationals there, even as they have done in Korea.

2. Authority for opening work in Siberia was given by the Board of Missions at its session in 1920, when the following resolution was adopted:

Resolved, That, in view of the conditions demanding our ministry in that section, we authorize the Bishop in charge of Oriental fields to open work in Siberia.

This resolution was introduced by Bishop Lambuth, and in the story of the Bishop's life Dr. W. W. Pinson states that it was clearly before his mind that by opening this work in Siberia a beginning toward the evangelization of Russia, the greatest mission field in the world, would be made, since work had already been started in Poland, and so a wedge might be driven in from either side. The action of the Board set no limits to the groups to be approached in this new territory, and so none has ever been set in the actual development of the Mission. The earliest locations, with the

Koreans in territory just north of their native land, are no longer occupied. These stations have been transferred to the Northern Methodists and Presbyterians working in that territory.

At the Korea Annual Conference of 1920, Bishop Lambuth called for volunteers to go into Siberia, and the result was a trip of investigation taken by W. G. Cram, J. S. Ryang, and Chung Chai Duk. On this trip Brother Chung opened work first in the city of Kirin, with later congregations organized at Harbin and at Nikolsk. Accompanied and aided by fellow Koreans whom he met on his travels, Chung during the first year of his work organized 30 groups and reported at the ensuing Annual Conference 1,200 adherents, justifying Bishop Lambuth's statement that this was the "lustiest" mission ever established by Southern Methodism, and Dr. Cram's view that "no mission which the Methodist Episcopal Church, South, has organized had such an auspicious beginning."

Bishop Lambuth, accompanied by W. G. Cram, J. O. J. Taylor, J. S. Ryang, and L. C. Brannan, made an extended survey of the whole Siberian field in the summer of 1921, locating J. O. J. Taylor and J. S. Ryang permanently in the field. At the first mission meeting in Nikolsk, August 1, 1921, thirty-one Koreans were licensed to preach, and thus the Korean Department of the Siberia Mission was fully organized and started on its way.

3. Work for Russians was opened in Harbin in 1921 by Prof. W. H. Jenkins and family, and in Vladivostok for both Koreans and Russians in 1922 by Rev. G. F. Erwin and family. In the same year an institute for preachers and Bible women was held at Nikolsk, chiefly by workers from the Korea Annual Conference. The opposition of the Bolshevik authorities soon stopped work in Russia, Americans having been ordered out of

Vladivostok and other Russian cities in 1923. Since that time this work has been concentrated in Harbin, a city of Manchuria, where access may be had to the many thousands of Russians living in Manchuria. For a time no interference was made by the Russian authorities in the work of Koreans for Koreans in Siberia, but an agreement for the use of a building in Vladivostok for church purposes was annulled in 1924, and constant interference with Christian work in all its forms has been felt from that time to the present. Yet among the Koreans especially a great and successful ministry is being carried on by workers of their own nationality.

4. The Siberia Mission is organized in three departments: the Russian, Korean, and Chinese.

The meetings of all these departments were held separately by Bishop Boaz at Harbin in 1925. He reported great interference with the work lying in Siberia, both among Koreans and Russians. The avowed policy of the Russian authorities was said to be the suppression of all religious influences among the present adult generation and the prevention of any religious instruction to children, so that in the next generation there would be no religion to combat. For this reason passports could not be secured for the Bishop to enter Russia, nor can Korean workers not already in Russia enter for the supervision of their work. Only three of the Korean preachers were able to attend the meeting of the Mission, and report was made chiefly through the Superintendent, Rev. J. S. Ryang. This showed the number of adherents to the various groups as being almost four thousand, with twenty pastors, most of whom exercise care and oversight of a number of societies where lay workers are in immediate charge. Despite the confiscation of property and the arrest and imprisonment of several presiding elders for no other offense than being Christians and

preaching the gospel, the Korean workers continue to the best of their ability.

Work for Chinese and Russians is practically confined to the city of Harbin for the present, and good progress is noted in the short time these departments have been in operation. There are already three local preachers of Russian nationality, and under the supervision of the missionaries preaching is done in chapels and halls throughout the city. The Woman's Council sent workers to this field in 1923 in the persons of Misses Constance Rumbough and Lillian Wahl, who have studied the language, taught English and Bible classes, and worked with women and children in Missionary Societies, Epworth Leagues, and home visitation. There is published a *Methodist Christian Advocate* in Russian, and much educational and social service work is undertaken. Employment is given to several Russian doctors and dentists in the medical department of the Mission, 18,000 treatments having been reported in one year. The total student enrollment in schools for Russians in 1924 was over two thousand.

The Chinese work in Manchuria is under the direction of workers sent out by the China Annual Conference. These have been on the field only eighteen months, but have found an interesting field for their work. In Harbin they work chiefly in the seaport section called Priestan. Rev. John C. Hawk and two Chinese assistants in a short time gathered a Chinese body of two hundred, besides serving the needs of large numbers not directly affiliated with their Church.

VI

BRAZIL

I. THE PEOPLE AND THEIR COUNTRY

THE average Southern Methodist doubtless knows less about Brazil and the missionary work of his Church in that country than about any other phase of its activity. Yet here is a nation of over twenty-five million people, inhabiting a territory larger than that of the continental United States and embracing over half of the territory as well as the population of the continent of South America. Within its borders are two of the world's greatest river systems, the Amazon and the La Plata, and it is authoritatively stated that there is still more unexplored territory in Brazil than there is in all of Africa. In this great expanse of territory Southern Methodism is the only branch of Methodism represented, and the territory included within the bounds of any one of the three Annual Conferences of Brazil is larger than any other single Mission of the Church.

The language of Brazil is Portuguese, though that of all other Latin-American territory is Spanish. However, the population of Brazil to-day is not Portuguese, nor does the Portuguese strain predominate. This is one of the great mixing grounds of race in the modern world. Indian, Negro, Spanish, Portuguese, Italian, French, Russian, German, and Japanese strains are all present, and no one race may be said to dominate any single phase of Brazilian national life. Intermarriage of any and all races is undertaken freely, and there has never been any particular evidence of the presence of race consciousness in Brazilian life.

There are many large cities, with modern buildings, in Brazil, but also a large rural population survives as evidence of the original social organization of the country, when great landed estates with many slaves to till the soil were the characteristic expression of the life of the land. Portuguese control of Brazil dates from 1500, when three voyagers, Pinzon, Cabral, and Vespucci, visited the country at various intervals; but no definite colonization took place for thirty years, when a colony of deported criminals was landed. In 1530 a regular colony was brought out, with whom came Jesuit priests. A policy of large land grants was adopted to induce further colonization and settlement, and the colony prospered under various governors. An early French settlement in Rio de Janeiro was taken over by the Portuguese.

Philip II of Spain ruled Portugal from 1580 to his death, and for sixty years Brazil was under Spanish control, during which time a Dutch colony was forcibly planted at Pernambuco; but this, too, finally fell before the colonists. A distinct change in Brazilian affairs began in 1750 under the Portuguese ruler, the Marquis of Pombal. The Jesuits were driven out, and considerable progress was made in organizing the affairs of the country. When Napoleon threatened Portugal with invasion, the seat of government was transferred to Brazil, and in the end this led to independent government for the latter. In a quarrel between the king and the crown prince, in which Brazilian jealousy of Portuguese domination played a part, Dom Pedro was accepted as the first constitutional emperor of Brazil and maintained the independence of the country against strong opposition of Portuguese loyalists. A new constitution was adopted and sworn to by the emperor in 1824, and in the next year Portugal, by treaty, recognized Brazilian independence.

The first emperor of Brazil fell into disfavor with his people, and after unsuccessfully abdicating in favor of his daughter succeeded in doing so in favor of his son. This man, Dom Pedro II, ruled Brazil long and wisely, and in 1876 visited the Centennial Exposition at Philadelphia, receiving marked honors from the United States government. A revolution in November, 1889, brought his long reign to an end. There was no dissatisfaction with him, but fear lest his prospective successors should prove incapable and unworthy.

The history of modern Brazil begins with the founding of the republican government in 1889, at the close of the reign of Dom Pedro II. Following a period of disturbed military rule, the first civil ruler of Brazil, Dr. Prudente de Moraes Barros, came to power, and from that day forward the life of modern Brazil has been characterized by order, progress, and increase of population, wealth, and influence. There are twenty states in the republic, called the United States of Brazil, with a Federal District where is located the national capital. The constitution and scheme of government are frankly patterned after those of the United States of America.

A strong tide of immigration has flowed into Brazil in the last fifty years, particularly from Italy, Germany, and Japan. New industries have sprung up, and the old coffee industry, which supplies two thirds of the coffee of the world, has been supplemented by a great trade in rubber, sugar, lumber, and beef. The name of the country is taken from the name of the dyewood, called brasel, or brazil wood, which was first exported from it by the Portuguese. To-day the great American packing houses, Swift, Armour, and Wilson, all have extensive branch houses in Brazil, and foreign capital is also interested in mining and railroading.

Education in Brazil is modeled after European stand-

ards, yet with certain notable variations. There is no system of universal primary education above the fourth grade. Private and parochial schools conducted by individuals, Catholic priests, and missionary agencies supply the needs of those who can go further. After the equivalent of a high school education, the young Brazilian enters a university, but here he does not find anything like the American liberal arts college, but a group of professional "faculties" which give examinations for admission to any of the great professions, medicine, law, engineering, etc. There is no general higher education of women in the Brazilian system.

II. THE BLIGHT OF ROMANISM

The foundations upon which Latin American civilization were laid differed profoundly from those at the basis of North American institutions. It has been strikingly said that the Pilgrims came for God; the Portuguese for gold. The early North American settlers were themselves real colonists, seeking a place where they might live and develop the ideals of religious and political freedom which they held dear. The open Bible was their chart, and Protestant Christianity their common faith. Latin America was opened up by men who were essentially conquerors and rulers. Their aim was not to settle and develop the country, but to conquer, exploit, and rule it. They were almost invariably accompanied by Roman Catholic priests, and the invaders themselves recognized allegiance to the Church of Rome. They might be bad men, but devout Catholics, and as such they held the territory in the name of European monarchs and the Pope. This has been the key to the later history of Latin American nations—they have fought for centuries to free themselves from European rule and in more recent years from the blighting effects of unchecked Romanism.

The outstanding problem of Brazil to-day, therefore, is to educate her people and to give them the benefits denied them through centuries of Roman Catholic domination, for this Church, more than any other power in the life of Latin America, has been responsible for the ignorance, vice, crime, and spiritual destitution which prevail almost unchecked. The percentage of illiteracy in Brazil is seventy-five per cent. The idea of male chastity is said to be unknown. An incredibly large proportion of all children are born out of wedlock. Unrestrained, and even legalized, vice is rampant in every city. Superstition and bigotry characterize the religious life of the nation. Bishop John M. Moore describes a scene which he witnessed in Brazil in the following words: "In one city in Brazil the author witnessed a great procession through the streets. Priests were leading, intoning prayers, and a great throng was following. Four images were carried in different sections of the company and demonstrations about them were going on. Why this? Influenza had become epidemic. The city authorities had ordered all public places closed. These Romanist leaders were taking images through the streets and imploring the saints that they represented to banish the disease from the city."

Education is the foe of such ignorance and superstition, and the influence of the Church of Rome in Latin America has been against the spread of universal popular education. Just as in America the Romanist leaders are the avowed enemies of the public school system, and would destroy it any day if they could do so, so in Latin America this organization has prevented the education of the people. Only recently, 1925, two amendments to the Brazilian constitution were proposed by Romanist leaders, one declaring that Roman Catholicism was the prevailing faith of the nation and the other that religious instruction should be given in

the public schools. Both of these bills were defeated, largely because of the growing strength of Protestantism in Brazil and the strong drift away from Romanism on the part of the educated classes. Protestants in opposing the bill for religious instruction in the public schools did not thereby commit themselves to the divorce of religion and education, but realized that in Brazil this would mean simply the entry of Romanism into control of what little popular education there is, particularly when coupled with the move was an effort to declare Romanism the prevailing faith of the nation.

As a matter of fact, the significant religious change in all Latin America to-day lies in the growth of a class of skeptics, atheists, and agnostics, who are alienated by the positions of Romanism and who know no other faith worthy of their respect.

The strength of Rome has always been its appeal to the senses—a magnificent ritual, with music, processions, incense, chantings, great buildings, and images. But this appeal is not holding Latin America to-day. The rich women of high social position are the chief backers of the system. The men of this class and the educated class are indifferent or openly hostile to Rome. The great laboring classes are no longer attracted, for they find no social ministry to their particular needs. There remains only the submerged group of the densely ignorant and superstitious.

The greatest failure of Romanism has been in its leadership. One hesitates to draw an indictment against a whole generation, or many generations, of priests; but these indictments have been drawn by the Latin Americans themselves in the laws expelling all foreign priests from their borders and forbidding the exercise of religious functions by foreign-born priests. The most severe arraignments have been those of Roman Catholic prelates. In his book on Brazil Bishop Moore

quotes Pope Leo's encyclical letter of 1897, addressed to the clergy of Chile, as follows: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties." The bishop of Bolivia is also quoted as saying of his own priests: "They have no idea of God or of the religion of which they are the professed ministers; they are always the same brutal, drunken traducers of innocence, without religion and without conscience; better would the people be without them."

Possibly the priesthood of Brazil is as high a type as is to be found in Latin America, but it is characterized by ignorance, laziness, and lack of moral power in ministering to the people. Lotteries and gambling devices are freely used and blessed by the Church, and with such sanction it is small wonder that gambling appears to be all but universal in the land.

The history of Romanism throughout the centuries has been the same: whenever it has been in unhindered control of the religious life of a people the same results have followed. Modern missions is facing the effects of previous contacts with Christianity through Romanism in all parts of the Orient. Romanist missionaries in China, Korea, and Japan all had an early success in presenting their faith to these great peoples. In a very short time the grasping for political power resulted in persecutions, the expulsion of workers, and the erection of barriers against foreign intercourse. This has always been the first effort of Rome, to intrench herself through politics. In all Latin America early Romanism was identical with the rule of Portugal and Spain. Columbus himself sought new territories and gain that he might serve the Church, and cherished the ambition to use his personal profits to lead another crusade for the rescue of the Holy Sepulcher. Just as in England,

France, and other parts of Europe the people were forced to the disestablishment of the Roman Church because of its political aspirations, so in Latin America one of the chief efforts of all the present-day republican governments is to break the hold of this ecclesiastical machine. In this effort they should have the sympathy of intelligent North Americans, for only so can the ideal of a free Church in a free State be realized.

The great handmaid of Romanism is ignorance. Hence Rome always opposes or seeks to control popular education. With the increase of knowledge the fight of Latin America for religious freedom is greatly aided. One of the sad results is that those who do become educated as a rule become alienated from the cause of religion, which to them is simply Romanism. The task of Protestantism is to present the duty and necessity of seeking Christian truth and of showing that all truth is God's truth. Ignorance has bred poverty, vice, crime, low moral thinking and living. The failure of religious leaders to manifest an interest in social needs has alienated the masses. No greater task awaits the Protestant leadership of Latin America than that of developing a spirit of social service and reform in the new life of these republics. This will affect the political ideals and efforts of all South America. The ideal of political leadership as primarily a means for accumulating private gain is a natural product of the old religious environment. In place of this is to be substituted the truly Christian ideal of public office as a public trust, of unselfish service in the interest of the nation.

It is sometimes mistakenly held that the Romanism of the United States is essentially different in its aims and spirit from that of Latin America and Southern Europe. This is not the case. Only the domination of the United States by an active and aggressive Protest-

anism has held in check the essentially similar ambitions of the Catholic hierarchy here. Romanism does not flourish in the American atmosphere, and of this its leaders are fully aware. The extravagant claims of this sect to great increases in membership in the United States cannot be substantiated. While it is true that on paper their numbers have doubled, the only additions to the Roman Catholic population of the United States in the past fifty years have been through immigration from the Catholic countries of Europe. Their own papers, as quoted by Bishop Moore, complain that if their people had remained loyal they would to-day have thirty million instead of fifteen million adherents in the United States. It should always be realized that reports of Catholic population are based not upon official membership, but upon estimates by Catholic leaders, who include "constituency," meaning all those who have ever been baptized or who are children of baptized persons. Catholic families and not Catholic membership are the basis. On a similar calculation Protestantism would report seventy instead of thirty-five million "constituency" in the United States.

III. THE MINISTRY OF PROTESTANTISM

Some have questioned the grounds on which Protestantism conducts missions in Latin American countries. It is true that such countries are Christian in the sense that they are not pagan or non-Christian regions such as are found in the Orient, but they are not Christian from the standpoint of New Testament Christianity. A primary aim of Protestant missions is to introduce the open Bible, which has been withheld from the people, as the book of supreme authority upon whose teachings are to be built the foundations of good government, respectable society, pure Christian homes, and true Christian character.

No greater need exists in Latin America than that for the introduction and interpretation of Jesus Christ. "Jesus" is a name common throughout this section of the world. It is all too common for groceries, saloons, and even worse places, to make free use of the name of Jesus in their signs. And in Catholic imagery Jesus is always present. But the picture is that of a dead and bleeding Christ, and this is typical of the position of Christ in religious thinking. He is not the glorified and risen Lord, active in the affairs and experiences of men and society, saving and redeeming, a propitiation for the sins of men and a revelation of the Father as the Son of God, our divine Teacher.

Christian character has not been exemplified before Latin America. The idea of a life of purity and service, possible and necessary in the person of every Christian, is quite foreign. Religion and morals are not regarded as inseparable, or even as closely related. An adequate social ministry, centering in the service of communities and the education of the masses, is another strong and impelling motive. Protestantism seeks to establish standards of character for individuals which shall re-create the home, the state, and the daily life of men. Supremely Latin America needs to know God as Father, revealed through the person of Christ and present in human life and society through his Spirit.

IV. PAN-AMERICAN RELATIONS

It often surprises "Americans," inhabitants of the United States, to read that there is suspicion and distrust of this nation in a great portion of Latin America. Our claim to the use of the name "American" is often keenly resented, the thought being that there are both North and South Americans. But this is a minor matter. The real root of the difficulty arises from conflicting economic and political aims. The phrase "dollar

diplomacy" is a taunt at the typical activity of the State Department and other agencies of the United States in dealing with problems to the south of us. It is said that the United States is more interested in protecting the rights of invested capital than of the nations where the capital is at work.

A special stumblingblock in recent years has been the Monroe Doctrine, enunciated in the beginning as a warning of the United States government to European powers which had been driven out of many Latin American countries, that their efforts to return would be regarded as unfriendly to the United States. This position undoubtedly saved many of the smaller republics from being again subjected to foreign rule. However, the responsibilities assumed in the Western Hemisphere by the United States were made very great by this doctrine. Some Latin American countries have begun to ask in recent years whether this doctrine is the particular property of the United States, or whether some of the nations sought to be protected thereby may not be admitted to participation in its maintenance. They have not always met a ready response from the United States.

At the close of the World War, the world awaked to the fact that in the past German trade had held a practically exclusive monopoly in South America, but that Germany was no longer in a position to hold her place of leadership. A great revival of interest in these southern republics resulted. American steamship companies greatly improved and increased their facilities for South American business. The study of Spanish in schools and colleges has grown by leaps and bounds. Courses in the economic and diplomatic history of all Latin American nations have been greatly multiplied. Active American aid to various republics in settling their differences with each other and with European

powers has been multiplied. The Pan-American Union has been organized. From every angle the needs and opportunities of this almost forgotten section of the world are being studied.

Protestant Christianity also awoke to a new sense of privilege and opportunity. At the great Edinburgh Missionary Conference of 1910 no consideration was given to missions in Roman Catholic countries. Almost immediately upon the adjournment of that convention, plans were set under way by American Protestant Mission Boards for a similar convention for the consideration of Protestant Christian work in Latin America. This convention was held at Panama in 1916 and inaugurated a new day in mission work. Since 1916 the Committee on Coöperation in Latin America has maintained a headquarters in New York through which the various boards have coöperated in solving common problems. Under the auspices of this committee a second great convention was held in 1925 at Montevideo, where the most thorough study yet made was given to all phases of Protestant work in Central and South America and neighboring islands. Undoubtedly Protestantism will carry on its activities with renewed ability and consecration as the result of these coöperative enterprises.

Romanism is deeply interested in keeping alive suspicion and hatred of the Protestant United States throughout Catholic Latin America, while Protestantism seeks to bring to Latin Americans a true conception of the genuine friendliness felt for them by the people of the United States.

V. SOUTHERN METHODISM IN BRAZIL

1. Mention has already been made of Methodist activities in Brazil prior to 1844 by Fountain E. Pitts, Justin Spaulding, and D. P. Kidder. It was commonly

supposed that no trace of those efforts remained in Brazil; but that they had attracted the attention of the Romish priests is evidenced by the fact that some years ago Dr. H. C. Tucker discovered a copy of an old book, "The Methodist and the Catholic," dated in these early days and seeking to expose the errors in faith and practice of the Methodist missionaries.

A local preacher, Rev. J. E. Newman, who had been for some time in Brazil, was recognized as a missionary of the Board of Missions in 1875. He had been in that country ministering to the needs of English-speaking residents and continued this type of work for some years. This has remained a necessary ministry of the Church in Brazil. In 1876 Rev. J. J. Ransom went out under formal appointment as a missionary of the Board of Missions and spent five years in the field before returning home. His work was largely learning the language, surveying the field, and preaching in halls and rooms as opportunity offered. The principal scene of his activities was Rio de Janeiro—known almost universally as Rio—and in Sao Paulo and Piracicaba. The time spent on furlough was used in effective presentation of the cause of Methodist missions in Brazil, and in 1881 Mr. Ransom took back to Brazil Rev. J. W. Koger and wife, and Rev. J. C. Kennedy, who were sent out by the South Carolina Conference, and Miss Martha Watts, of the Woman's Board. This may be said to have dated the beginning of effective work in planting the gospel in Brazil. Funds had been raised for church buildings in Piracicaba and in Rio.

A forward step was taken in 1886, when Bishop John C. Granbery made the first episcopal visit to Brazil and spent much time and thought in surveying the field and its possibilities. He remained a faithful and beloved friend of the Mission in the following years, and the chief educational institution of Meth-

odism in Brazil bears his name, Granbery College. In surveying the visible results Bishop Granbery found 7 organized societies, 6 local preachers, 3 exhorters, 211 members, 42 candidates for membership, 6 Sunday schools, 164 pupils, and 3 church buildings worth \$52,500. Before leaving the country the Bishop organized the Brazil Annual Conference, though only three members, Rev. J. L. Kennedy, Rev. J. W. Tarboux, and Rev. H. C. Tucker, were available. This was because of the need for some official body to hold title to Church property, and is the smallest Annual Conference membership ever reported at the organization of such a body. The three members of this Conference remained the leaders of Brazil Methodism for forty years. Others who came out early and remained long as effective workers were Rev. and Mrs. J. M. Lander, from South Carolina, Miss Martha Watts, Miss Mary Bruce, Miss Amelia Elerding, Miss Eliza Perkinson, Miss Layona Glenn, Miss Lily Stradley, Mrs. Ella Granbery Tucker, Rev. and Mrs. J. M. Terrell, Rev. J. L. Bruce, and Rev. W. B. Lee.

One of the great obstacles encountered in the work of the Mission has been the relatively short time of service of many workers. Yellow fever epidemics have been frequent and destructive, costing the lives and impairing the health of missionaries and causing the suspension of organized activities, especially school work, on numerous occasions.

2. The Methodist Episcopal Church, South, has the choice portions of Brazil marked out in the borders of its three Annual Conferences. These are located in the Federal District and in the States of Rio de Janeiro, Minas Geraes, Sao Paulo, and Rio Grande do Sul. The three largest cities, Rio, Sao Paulo, and Porto Alegre, are all within this territory, as is Santos, the second port of the nation. Also the great body of the popula-

tion of Brazil is in these States, which form by far the most modern, progressive, and influential parts of the republic.

The State of Rio Grande do Sul is the farthest removed from the center of Methodist work. This State was entered by the Mission in 1900, when work started there by the Northern Methodist Church was taken over. It remained as a district of the Brazil Conference until 1906, when it was set apart as the South Brazil Mission, becoming an Annual Conference, the South Brazil, in 1910. The work in the central sections prospered so that the Central Brazil Conference was organized in 1918 out of portions of the old Brazil Conference. Most of the work of the new Conference centers in Sao Paulo, with Rio the center for the older organization.

No small degree of success has attended the ministry of the Church. In 1906 the membership was reported as being over five thousand, and in 1914 the Foreign Secretary reported to the Board of Missions on Brazil: "The work in this field has been wonderfully successful. There are twice as many converts in the Church in Brazil as in the other South American countries combined—more than in Mexico, more communicants in proportion to the population than in China. It is the only Latin American country where there is found a native Church with a strong and entirely independent native leadership."

Yet, after a period of substantial growth, a period of slow progress was manifested, a point beyond which it seemed to be impossible to carry the evangelistic or educational work of the Church. While there was a goodly number of Brazilian preachers, educational advantages for really high training were meager. The Brazilian membership was and is generous with its means. One of the largest gifts to the Twentieth-

Century Thank Offering in 1900 was a total of \$12,000 from the work in Brazil. Individual members have at times made substantial contributions. It was realized that two obstacles stood in the way of real progress, a comprehensive church and parsonage building program throughout the three Conferences and a reshaping of the whole educational system of the Church in Brazil that it might more completely touch the whole area of the Church and adapt its ideals to the particular service to be rendered by Christian education in the life of the nation. These two types of work, education and evangelism, have characterized Protestant work in Latin America from the beginning. They have been chosen because they are felt to relate more directly to the needs of the people, whose requirements are for education, that they may take a part in the life of the modern world, and a really personal and intimate contact with the living Christ, from whom they may draw the inspiration and power to render constructive service. Medical work has not been felt necessary, as it is provided through the regular channels of civil life.

A special phase of the educational enterprise is the distribution of Christian literature, and evangelism is presented in several of the great centers of population not only in formal preaching services of the Churches, with their regular ministry through Sunday schools, Leagues, and Bible study, but through social-evangelistic centers in the thickly settled city districts.

3. The three Brazil Conferences reported in 1925 a combined membership of 13,812, contributions to all causes of \$198,940, 13,152 Sunday school scholars, 3,847 Epworth League members, and 2,698 students in educational institutions. All this represents substantial progress, but it was not until the Centenary funds were put to work in Brazil that the work of the Methodist Episcopal Church, South, was in any sense on an ade-

quate footing. With these funds available, new churches and parsonages were erected on land purchased at favorable prices and rates of exchange, and the entire educational system was overhauled, expanded, and relocated. Nowhere has the Centenary made a larger investment of permanent funds in building and equipment.

The need for a well-planned building program has long been pressing in Roman Catholic countries. In the first place Romanism is housed in magnificent cathedrals, by comparison with which the typical Methodist chapel or rented preaching place makes a poor showing. It gives the impression that Protestantism has only a small following and is not really permanently intrenched in the community. This is one of the stock arguments of Romanism, that Protestantism is a passing phenomenon, but that Catholicism is eternal. The comfortable and attractive buildings which have been erected in Brazil in the past five years have been more than places of worship; they have been strong arguments in favor of the virility and stability of the Protestant cause.

Again, Methodist education in Brazil, prior to the Centenary era, was not well suited to the location of the Methodist constituency or the educational needs of the country. It had not been definitely determined whether the American ideal of education should be followed, or whether missionary education should be adapted to the Brazilian system, which in turn followed Southern European models. The result had been a hybrid growth. No proper balance was maintained between the education of boys and that of girls. The "colegios" were not colleges in the American sense, for in many cases they began with a primary school grade and ran not much higher than a good American high school. The need of being more closely related to the

American ideal is felt particularly when students seek to complete an education begun in Latin America by higher education in the United States. This whole situation was carefully studied with the result that schools were coöordinated, higher grades established, and an effort at real college and even graduate instruction undertaken. All this has taken time, yet results have been appearing from the beginning.

The church-building program in Brazil got under way early, and by 1922 it was reported that 52 churches and 24 parsonages had been completed and paid for, with 18 churches and 7 parsonages in course of erection. In the Centenary estimates 84 were ask for. For most of these, lots had been purchased. The Brazilian members in all instances contributed largely to the new buildings. In some cases their contributions and those of the Board of Missions were equal. Again the Brazilians would give more than the Board, and still again the Board would be the larger contributor.

It is through these agencies that the evangelistic appeal is presented. Yet there is a great need for more evangelistic missionaries and for a more highly trained ministry. The Granbery College course for preachers is being perfected and training courses offered in other schools. Most of the Brazilian preachers have been trained at Granbery in the past. The reports for all three of the Brazil Conferences at the present time show only fifteen missionaries assigned to the regular preaching ministry of Methodism in Brazil. In almost every instance these are engaged also in administrative duties, such as the presiding eldership, teaching or administering school business, editing, translating, and promoting Sunday school and Epworth League work. The Brazilian preachers also are not sufficiently numerous to care for the calls for their services. No greater task faces the Church than that of securing and training

ministers for the churches now erected and the congregations being organized in new territory. Several of the preachers in the Brazil Conferences were once Catholic priests who adopted Methodism after turning away in disgust from the Church in which they were trained. These of course must always receive a thorough Methodist education to render an effective ministry, and this has been given them.

VI. THE INSTITUTIONS OF METHODISM

1. A particularly pressing need from the earliest days in Brazil has been adequate literature, both translations and original productions. Valuable work has been done by older missionaries as they have learned the language. So urgent was the need for a publishing house in Brazil that this was among the first Centenary enterprises, and a splendid publishing house was erected at Sao Paulo at a cost of something over \$100,000. This house has been busy from the first, employing a full-time translator and an assistant to put good English religious literature into Portuguese. It also publishes the Sunday school literature for all the Protestant societies working in Brazil and a volume of "Notes on the Lesson" for teachers. *The Christian Expositor*, which has been the organ of Brazil Methodism for years, is also gotten out, together with a *Quarterly Review* for all Protestantism. Printing for other Protestant agencies is done, and in the few years of its life the Methodist Press has become a great missionary force.

One missionary of the Woman's Council gives her time to editorial work, and a special service is rendered through the publication of a children's paper, *Bem-Te-Vi*. This is the only child's periodical in all Brazil.

One of the first missionaries of the Methodist Episcopal Church, South, in Brazil was Rev. H. C. Tucker.

He soon mastered the language and was appointed agent of the American Bible Society. In this capacity he has continued to serve to the present time, though remaining always in close touch with the work of his Church in all its phases. An inestimable service to the Protestant cause is the distribution of the Bible in the language of the people, and this work is one often involving hardship and dangers. Dr. Tucker, in the early days of his ministry, made long and toilsome journeys into the interior selling Bibles, and on one occasion had been seized, bound, and was being carried to a fire to be burned along with his Bibles when the mob unaccountably dispersed and left him unharmed. Dr. Tucker is to-day one of the most influential men in all Brazil, engaged successfully in all good Christian causes as well as the selling of Bibles.

2. There are four educational institutions of the General Board in Brazil and six of the Woman's Council. This does not include evangelistic centers, nor the system of day schools now being widely extended, especially in Rio Grande do Sul, in the South Brazil Conference, on the principle of establishing a day school wherever there are organized congregations.

The revision of Methodist education in Brazil during the Centenary period adopted the Annual Conference as the basis of organizing the system. The size of the territory covered in each Conference and the great distances from other Conference centers made this a necessity.

The Brazil Conference.—The oldest, and so far the principal institution of the General Board in Brazil, is Granbery College at Juiz de Fora, an important city of forty thousand inhabitants not far from Rio de Janeiro. This school was opened in 1889, and its present buildings were begun in 1901. Rev. and Mrs. J. M. Lander were in charge at its beginning, and these, together with Rev.

J. W. Tarboux, remained its chief administrators throughout their stay in Brazil. At its opening Dr. Tarboux wrote, "Let it give but six young men called of God to preach a good Christian Methodist education in the next ten years, and it will be worth more than a mountain of gold to the Methodist work in Brazil."

In the years that have passed, more than half of all the preachers of the Brazil Conferences have been trained at Granbery College. At the present time forty young men are there preparing for the Methodist ministry. The school has carried on under severe handicaps and has just received its first enlargement to adequate size with Centenary gifts. It is the highest grade institution of the Church in Brazil. At one time its enrollment was almost five hundred, but changes in the educational laws of Brazil and the financial stress of the World War reduced this number by half. It is now fast getting back its former total. Departments of dentistry and pharmacy are operated, as well as academic and theological branches. Its aim is to do what has never yet been done in Brazil, to demonstrate the American ideal of the liberal arts college as a place for general cultural training, and in particular the ideal of education for Christian character.. At the present time its alumni, for the first time, are conducting a canvass to raise \$14,000 with which to erect a building as a memorial to the late Dr. J. M. Lander who, like Dr. Tucker and Dr. Tarboux, gave a life of great usefulness and service to education, Christian literature, and the regular Methodist ministry from 1886 to 1923.

In the city of Rio de Janeiro is the new school of the Woman's Council, Bennett College, named after Miss Belle Bennett. The opening of this institution on property secured only in the last few years seems to bring to realization the long-deferred hopes of the women to establish a high-grade girls' school at Rio.

Distressing circumstances of fever, transfer of property, and inability to realize the funds necessary for this undertaking, have caused many postponements. The opening of the present plant with two hundred students, some transferred from other institutions, which were closed, marks the culmination of an almost heroic effort to do this particular thing.

In Rio also, the General Board takes a part in the work of Union Seminary by furnishing one professor. Located here is also another joint enterprise, the People's Central Institute. This work was begun in his "spare moments" by Dr. H. C. Tucker, who distributed Bibles to incoming immigrants and then began preaching services in a hall or chapel. The work grew and received grateful recognition both from the classes served and the city authorities. At the present time it is housed in a splendid building, where institutional work is done on a substantial basis. The women participate by conducting a day school and a social evangelistic agency which reaches into the homes of the poor through nurse and missionary visitation.

Isabella Hendrix College is a boarding school for girls at Bello Horizonte, founded in 1904. It is named in honor of the mother of Bishop E. R. Hendrix. It has had a satisfying growth since its opening by Miss Martha Watts, the pioneer in so many of the schools for Brazilian girls. The curriculum includes seven grades, with special emphasis on music, domestic science, and Bible study.

Central Brazil.—The Granbery College location is sufficiently central to serve the needs of both the Brazil and Central Brazil Conferences in its special field, and the Woman's Council maintains two institutions for girls within the bounds of Central Brazil. Of these the oldest is Collegio Piracicabano, at Piracicaba. Here began Methodist education in Brazil and also

the activity of the women of Southern Methodism. A school for girls was conducted by the daughter of Rev. J. E. Newman, the first Methodist missionary in Brazil, as early as 1878, and money was appropriated to it as one of the first acts of the Woman's Foreign Missionary Society. However, the work came to an end with Miss Newman's marriage to Rev. J. J. Ransom. Miss Martha Watts came out in 1881 and began with one pupil in a rented building. In three months there was but one more pupil, but in time Catholic prejudice gave way, and the school began to grow. From the first the schools, and in particular Miss Watts, had two firm friends in Drs. Manuel and Prudente de Moraes Barros, both of whom were intelligent men and Federal Senators and sent all their children to the Methodist school.

Dr. Prudente Moraes Barros later became governor of the State of Sao Paulo and began the development of a State school system. In this he frankly took Miss Watts' school as his model. No small part of the progress of the Sao Paulo school system to its present position as the best in any of the Brazilian States is due to this strong influence of the Methodist school. When Dr. Moraes Barros later became the first constitutional president of Brazil, he requested Miss Watts to accept the position of Minister of Education for the nation, but this she declined. The services of this devoted missionary, who had the capacity of winning the confidence and friendship of Brazilians in positions of influence, were utilized in opening two other schools for girls.

Miss Marcia Marvin, daughter of Bishop Enoch M. Marvin, and Miss Ella Granbery, daughter of Bishop John C. Granbery, were both teachers at the Piracicaba school at various periods.

South Brazil.—Rio Grande do Sul is many hundreds of miles south of other Methodist work, and it has been found necessary to locate here institutions which will

do the work of the combined schools of the other Conferences. The oldest institution of the General Board is Union College, at Uruguayana, a successful preparatory school. This is paralleled by a similar school at Passo Fundo, the Instituto Gymnasial. The school and Church at this place have been built up by the Methodist students of the State of Texas. First they sent a missionary, then they built a beautiful church. The school for boys and girls is at present under construction with their aid. The administration building and the boys' dormitory are already completed, and two Texas men have been put in charge of the entire work. "Texas Hill" is the site of this very interesting work.

The Woman's Council also has two schools in South Brazil, one at Santa Maria (Collegio Centenario, a high school and normal school), and the other at Porto Alegre (Collegio Americano, a preparatory school). This was the first work in South Brazil, taken over from the M. E. Church in 1900. In Porto Alegre the women also share in the work of the Institutional Church, a very complete plant with a modern program and organization.

The crown of Methodist education in this Southern State is Porto Alegre College, a new venture which seeks to do for this section what Granbery is accomplishing in the other sections of the work. Though only three years old, this school has made a good beginning, with two splendid buildings overlooking the harbor, where they are in full view of all entering ships. A half dozen ministerial students are in training in the Biblical Department, with a hundred boys enrolled in the work of the literary departments. It seems to have an assured future.

There are already several large, self-supporting congregations of Brazilian Methodists. Notable among the self-supporting Churches are those in Rio, Sao Paulo,

and Porto Alegre. Others are fast approaching the same standards. The delegates chosen from the Brazil Conferences to the last two General Conferences have included several Brazilians of much ability and leadership.

All of these institutions of the Church in Brazil have been much strengthened by the work of the last five years. An indication of what has taken place may be gathered from the comparative figures as to the value of Methodist property in Brazil. This has grown from \$600,000 in 1918 to two and a half million in 1925. Much of this increase has come from contributions on the field. The increase has not been unobserved by Catholicism, which has loudly proclaimed that the purpose of the Methodist Centenary is not to evangelize, but to Americanize, the people of Brazil. To them it seems but a political propaganda such as Rome is accustomed to wage, for the ideal of unselfish service to the needs of humanity has not been held aloft in Brazil. Those who question the validity of missionary activities in Latin American countries will do well to consider the following statement by Dr. Ed F. Cook, a former Foreign Secretary of the Board of Missions. After an extended trip through Brazil and other Latin American lands Dr. Cook said: "After a careful study of the situation in every part of Brazil, I have come to the conclusion that we have not in all the world a mission field whose deep moral need and utter spiritual destitution and darkness constitute a more urgent missionary appeal."

Some features of recent work in Brazil have been the sending of lecturers from this country to present special phases of Christian truth. Dr. W. J. Young went out for several months' service as lecturer on the Bennett-Gibson lectureship, and in 1925 Rev. C. G. Hounshell made a tour of the Methodist work for the purpose

of aiding the Brazilian Methodist Young People in organizing life service groups among their student and young people's societies. The Woman's Missionary Societies are also active and have undertaken several specific enterprises, such as the support of a school in needy Brazilian territory and offerings to African missions. The Church in Brazil is fully founded and developed.

VII

MEXICO AND CUBA

I. MEXICO'S STRUGGLE FOR FREEDOM

WITH a territory as large as that of the United States east of the Mississippi, but a population of only 15,000,000, Mexico adjoins the United States with a continuous border of over eighteen hundred miles. This is not a half of the original extent of Mexico, which once included much of what is now Central America on the south, and the United States on the north. Texas, Arizona, New Mexico, Colorado, Oklahoma, Nevada, Utah, and California were all at one time, and that quite recently, part of the Mexican republic.

The present Mexican population is a mixed one, given by the census of 1900 as containing 19% whites, 38% Indians, and 43% of mixed bloods. Illiteracy abounds in Mexico, as in all Latin American lands, as an almost direct result of the domination of Romanism, which claims a Mexican membership equal to the total population. Though Mexico has a university many years older than Harvard and Yale, little progress in popular education was made until the last twenty-five years. Eighty per cent of the people are classed as illiterate.

Stable government has never been long continued in Mexico. It was conquered and annexed by force to the Spanish crown in 1521 and for three hundred years was ruled by Spain with an iron hand. The invaders divided up the territory into great estates which were awarded to favored nobles or soldiers; and since these were not wilderness tracts, but cultivated fields, the people who tilled the soil came under the practical

ownership of the landed proprietors. This was the origin of the fundamental division of Mexican social and economic life into the peon class on the one hand, a practical serfdom, and the great ruling families on the other.

The Roman Catholic Church early entered the game of grabbing land and accumulating property, and so successful was this effort that at the opening of the era of modern Mexican life the Church held title to at least one third of the land of the country. It also owned houses, churches, and monasteries in cities. At one time it was said that half of the City of Mexico was made up of churches.

The surprising thing is that under these conditions the Mexican people have never accepted the situation; and to understand their history in the last hundred years one must realize that an unceasing struggle has been waged to achieve three objects: the end of Spanish rule, the break-up of the domination of the Church, and the transfer of control of the land and natural resources from the hands of the few into those of the Mexican people. Defeated often, betrayed by their own leaders, blocked by foreign intervention, the Mexican people have yet continued to struggle, until to-day they are on the verge of realizing the last of their century-old ambitions in the expulsion of the foreign Catholic priesthood and the securing of adequate rights in the control of their own land and mineral resources.

Independence from Spain was first secured by a revolt led by the priest Hidalgo in 1810. General Augustin Iturbide declared himself emperor in 1822, but a republic was established within two years, and he was expelled. A succession of presidents followed, who were as tyrannical as the Spanish viceroys had been; so in 1864 some of the people turned to Archduke Ferdinand Maximilian, of Austria, and invited him to become their

emperor. His effort to establish an empire failed, and Benito Juarez, a true servant of the Mexican people, came to power. His reign was not long, and his successor was driven out by General Porfirio Diaz, who ruled until 1911, under republican forms, but with the tyranny of the old oppressors. He was really a tool in the hands of the Church, nobility, and foreign interests, to whom he transferred extensive privileges in the form of concessions, the proceeds from which he retained. Francisco I. Madero, a high-minded reformer, though impractical, followed, having practically forced the resignation of Diaz, but was murdered, and the notorious General Huerta made himself president. His government was never recognized by other powers or by the Mexicans. After civil war he was succeeded by General Carranza, who in turn was forced to flee and was shot in 1920. After the provisional presidency of General Adolph de la Huerta, General Alvero Obregon became the first constitutionally elected president of recent times. He was formally recognized by the United States government in 1923 and was succeeded by the orderly election of the present incumbent, President Calles.

The struggle against Catholicism began in 1856 with the expulsion of the Jesuit orders. This was followed by the formal separation of Church and State, and by 1874 all the Catholic female orders had been suppressed. Under these regulations, which were specifically reembodied in the present Mexican constitution, adopted in 1917, the Catholic Church has not been permitted to own houses of worship, nor has its clergy been allowed to appear in public in their distinctive religious dress. The recent application of regulations prohibiting the exercise of any religious functions (called by President Calles "ritualistic acts") by other than native-born Mexicans is aimed primarily at the

final breakdown of the control of Mexico by the Church of Rome. In enforcing these regulations occasional hardships have been worked on Protestant missionaries working in Mexico, though this does not seem to have been the intention of the framers of the regulations. President Calles has specifically stated that it is neither the desire nor the intention of the Mexican government to interfere with the work of Protestant missionaries.

It has been in connection with the land question, however, that Mexican and American relations have been so strained in recent years. It is not surprising if Mexicans are not easily convinced of the fact that the United States is favorably disposed toward her. She points to the war of 1842, whereby she lost some of her fairest provinces, and to the presence in the bounds of the United States of a good half of her former territory as reasons why she should not be too confident of our good intentions. Only recently the punitive expedition into Mexico under General Pershing, for the purpose of stopping and punishing the perpetrators of outrages against American life and property on the border, stirred up the old cry that the United States sought the eventual annexation of all Mexico.

American capital is invested in Mexico in enormous amounts; some estimates put the total between two and three billion dollars. This is represented in the first place by ownership of land, many large ranches owned by Americans embracing thousands of acres. Other capital is invested in mining operations. The most troublesome question has arisen over the title to oil wells. Under an old Mexican law, all the products of the surface of the land go with the title to the land, but rights to "subsoil" products are held to reside perpetually in the State. The application of the regulations embodied in the Mexican Constitution of 1917 will mean the division of the vast landed estates among

the people, the present owners being reimbursed in the form of bonds to be retired when the new settlers are able to pay for their holdings. The question here is whether such obligations would ever be met, or whether the whole scheme is not a species of confiscation. As regards the oil rights, the government holds that though for a time oil was treated by President Diaz as a surface product, he had no legal right to so decide, and that in fact the old Mexican law still applies. The application of this law would mean that the present holders of titles to oil wells would in the future be considered as tenants of the government; and instead of paying taxes on property owned by them, as at present, would pay rents on leases granted by the government. This is the actual practice with subjects of Mexico, and the government desires foreigners to accept the same terms. Those who now operate the oil wells would not be dispossessed —only the terms of their tenure would be changed.

The Catholic hierarchy has arrayed itself on the side of capitalism and the landed aristocracy against the people. The attitude of all Protestant bodies has not been clearly defined, but in the main Protestantism promotes all causes which seem to advance the interests of the masses. Says Bishop Cannon: "The Protestant Mission Boards of the United States refuse to be made parties to any effort by American capital and the Roman Catholic hierarchy to stir up the United States government to heckle the Mexican government."

The religious question in Mexico presents difficult angles. The laws now on the statute books have applied equally to Catholics and Protestants alike since their adoption; yet no interference with Protestant missionary activities has ever been noted. In the main the objective of Protestant missionary activity everywhere in the world is to raise up a native leadership competent to administer the affairs of the Churches in

mission lands and to turn over to the national leadership the management of the interests of the Church as rapidly as they are able to assume these responsibilities. It is a question of judgment as to whether such a position has yet been reached in Mexican Protestantism. Not only non-Protestant, but Protestant and Methodist Mexicans have sometimes taken a leading part in having the Mexican laws against the presence and activity of foreign missionaries enforced against American missionaries. In this their best friends think they are mistaken; not that the erection of a National Methodist Church is not an eventual aim to be realized, but that disaster may befall the cause if the American missionary leadership is removed at the present time. Yet the end of foreign domination of Mexican religious life through Roman Catholic priests is one held in common by both American and Mexican Protestants. In 1926 many Catholic priests and nuns from abroad, including teachers in schools, were directed to leave Mexico and did do so in a few hours after being so notified. It was declared by President Calles that this action was taken because, through their misuse of power over men's consciences and lives, the priests were seeking to direct Mexican political affairs.

II. MISSIONARY WORK

All Protestant missionary work in Mexico has been subjected to constant interruption from revolution and banditry for the past twenty years. Sometimes for several years no workers have been able to remain at their posts. Especially in the period from 1911 to 1918 all missionary work in Mexico came to a standstill. American citizens were ordered out of the country by their government. During this period careful study was given to the matter of future coöperation and division of territory in Mexico. After long deliberation

a plan was adopted at a meeting held in Cincinnati, Ohio, in 1914, providing for a redistribution of territory and an exchange of property and membership between practically all the leading Protestant denominations. In the Methodist Episcopal Church, South, long debate over this plan resulted in action by the General Conference of 1918 whereby much of the territory previously held by the Board of Missions was abandoned and in its place a new section of work was taken over. In this exchange the Congregational, Disciples, and Northern and Southern Presbyterian Boards took over the territory in which the work of Southern Methodism in central Mexico had been located, and this denomination assumed responsibility for the tier of States bordering on the southern bounds of the United States. This was considered particularly desirable in view of the extensive work of Southern Methodism in Texas, New Mexico, and California among the Mexicans residing there. Thus all the Mexican work of Southern Methodism became really one unit, and its greatest progress has been noted during this period of unified administration. One great advantage has been the facility with which workers, both Mexican and American, could pass from one side of the border to the other as the needs of the work required. The Mexican States thus coming to the responsibility of Southern Methodism are Chihuahua, Coahuila, Nueva Leon, and portions of Sonora, Tamaulipas, and Durango, a block of territory extending straight across Mexico from sea to sea and adjoining the entire southern border of the United States.

III. ENTRY OF SOUTHERN METHODISM

1. It is of interest, and of no small significance, that Mexicans were closely associated with the beginnings of Southern Methodist work for their people both in the United States and in Mexico. Alejo Hernandez

was the son of a wealthy Mexican who destined his son for the priesthood. The boy was not attracted by this plan and ran away to join the army. After some years of wandering, in deep despair he came upon a book, "Evenings with the Romanists," which interested him in further study. Eventually he reached Brownsville, Tex., and was soundly converted. He secured license to preach in 1871 and was appointed to work among the Mexicans at Corpus Christi, Tex. Soon after this, Bishop Keener visited Mexico City and, becoming interested in work there, sent Hernandez to open it. This first Mexican Methodist preacher became ill and had to leave, dying soon after in Texas.

Sosthenes Juarez was another Mexican who played a part in early Methodist work in Mexico City. He and a band of friends seem to have organized, in 1865, the first Protestant Church in Mexico under the name "The Band of Christian Friends," which came as the result of their reading and study of the Bible under the leadership of Juarez. When Bishop Keener was opening the work in Mexico City he heard of this man and invited him to enter the service of the Sothern Methodist Church. The invitation was accepted, and Juarez served for many years as a preacher of the gospel. Thus it came about that the Mexican work was the second foreign mission of the Methodist Episcopal Church, South, dating from 1871, and was begun bv Mexican workers.

Rev. J. T. Daves was the first regularly appointed missionary to Mexico City, entering upon his work when Hernandez became unable to carry it on. He was joined by Juarez and another Mexican preacher, J. E. Mota, but was unable to continue, and in 1878 Rev. W. M. Patterson became superintendent of the Mexico City Mission, where he rendered long service until his health gave way. About the same time Rev.

Alexander H. Sutherland became superintendent of the Mexican work, but was occupied chiefly on the border, and so two centers of work were soon recognized. The Mexican Border Mission Conference was organized in 1885 and the Central Mexico Mission Conference in 1886. Within a short time it was necessary to organize still a third, the Northwest Mexican Conference, to care for the work in the direction of the Pacific and California.

During times of peace the progress of Methodism among Mexicans has been more rapid than among any other people; but with such frequent interruptions it is surprising that so much progress has been made. At the present time the work among Mexicans in the United States, where the work has steadily progressed from the beginning, is the largest enterprise of the Home Department of the Board of Missions. Three distinct stages are notable in the history of the work in Mexico, the first lasting to about 1896. In 1894 there were 3 Annual Conferences, 10 districts, 11 missionaries, and 9 wives of missionaries, 60 local preachers, and 4,863 members. Then a period of arrest set in, and the report of the Board for 1901 says: "For several years our work in Mexico has been at a standstill. We have lost in membership, and our ranks have been depleted by the defection of several of our Mexican preachers. . . . But the tide has turned." And the following year the Secretary stated: "The day of dissension and strife seems to have passed." At the time of the Twentieth-Century Thank Offering in 1900 the 10,000 members of the Mexican Churches pledged \$28,759 and in twelve months paid \$12,252.

Great progress was made from 1900 until the beginning of the latest revolutionary period. The first effects of the revolution of 1910-18 began to be felt in 1911, particularly in the Northwest Conference. The

largest total contributions made to any field by the Board of Missions in the quadrennium from 1910-14 went to Mexico, \$294,067. The membership at this time within Mexico was 7,551, and the property valuation was \$469,253. At this time also the work in the Mexican Border Mission Conference was taken under care of the Home Department of the Board of Missions. At this promising juncture work in Mexico practically came to a standstill, for only one institution of the Church remained open during the troubled times, the school at Saltillo, which the principal, Miss Lelia Roberts, was able to visit at frequent intervals. It is a notable fact that during all the revolutionary period Protestant Church and mission property throughout Mexico was practically unharmed.

In 1918 work was resumed in Mexico proper, and steady progress has been noted ever since that time. The work in Mexico and that among Mexicans in the United States, for all of this period, has been under continuous episcopal supervision, that of Bishop James Cannon, Jr. Membership in 1925 in the three Mexican sections, the Mexico Conference, the Texas Mexican Mission, and the Western Mexican Mission, totaled 8,550, about four thousand of this number being in Mexico proper and the remainder in the United States. This was a gratifying gain, especially in Mexico proper; for while there was no definite information as to the membership when work was resumed in 1918, it was thought to be not even 1,000. Self-support has been pressed here, the contributions in Mexico rising from \$5,900 in 1918 to over \$61,000 in 1924. The Texas Mexican Mission at the same time was reported by the Home Secretaries as being the only Conference in the Church to pay its entire Centenary obligation, and the only Conference in the United States to pay its entire obligation to the Conference benevolences. Large

gains in membership were also recorded in the Mexican work at home. Property valuation in the Mexico Conference rose from about \$225,000 in 1918 to almost \$1,900,000, in large part due to the Centenary investments. In these latter the Mexicans took a goodly share. An especially notable self-supporting Church is that at Chihuahua, which in 1925 collected \$6,000, of which \$2,500 was for missions.

Among the present leaders of the Mexican work are Rev. J. F. Corbin, superintendent of the Western Mexican Mission, who with his wife was one of the earliest workers on the border; Rev. F. S. Onderdonk, superintendent of the Texas Mexican Mission, and Rev. Jackson B. Cox, a presiding elder in the Mexico Conference. Rev. D. W. Carter, also one of the early pioneers, is still in the work, as is Rev. Laurence Reynolds.

IV. MEXICAN WORK AT HOME

The problem of the Mexican immigrant is one of the most pressing in the southwestern part of the United States. West of El Paso, Tex., there is no boundary line between the two republics save a few scattered posts. Just how large the Mexican population of the United States is, and just what constitutes that population, is difficult to determine. There are, first of all, Mexicans who were native to the territories acquired from Mexico, and their descendants. Then there are immigrants who have come in by law and those who have simply walked in across the imaginary line of the border. Census figures are scarcely accurate, and do not indicate the extent of the Mexican population, since they naturally report the Mexicans as "white" and segregate only those who are known to have come in as immigrants in comparatively recent years. While an occasional Mexican returns to his country, a dozen come in to take his place. A fair estimate seems to be

that there are 1,500,000 Mexicans in the United States, a half million of whom live in Texas. The largest Mexican group is at San Antonio, where 50,000 are found. There are 30,000 in Los Angeles, and El Paso, Tex., is 55 per cent Mexican. This immigrant population is rapidly increasing, due in part to the fact that, while all other types were limited by the last immigration act, the Mexican immigrant was unrestricted.

Most of the immigrant Mexicans are extremely poor and enter such occupations as railroad-building, farming, and other kinds of unskilled day labor. They are also densely ignorant in the first generation of newcomers, but rapidly adapt themselves to educational advantages, and their children learn readily. This is shown by the fact that whereas the percentages of illiterate foreign-born persons is very high in the Southwestern States, the highest in the United States, the percentage of illiterate children of foreign-born parents is relatively low. While the Mexicans who come into this country are nominally Catholic in Mexico, they are free from the domination of the priesthood in this country. They are therefore doubly accessible to the gospel, since they are seeking enlightenment through education and are automatically free from religious domination when they cross the border. It is therefore of great importance for the eventual evangelization of the Mexican in his homeland that the Mexican in the United States should be reached, and this has been done successfully for many years. In fact, when schools could not be set up in Mexico proper they have been founded on the border, where Mexican boys and girls could come out to them. In this way Protestantism has rendered a great service in raising up a trained Mexican leadership for educational, political, and social service in the homeland. It is a striking fact that every leader in Mexican reform work in this last twenty-five years came from

northern Mexico. Here they were in contact with American civilization and could not help being impressed by its superiority to their own.

V. TYPES OF WORK

1. Evangelism and education have been the chief types of Methodist mission work among Mexicans from the beginning, and these are the types especially demanded by Roman Catholic dominated countries. Some variations, or additions, to these standard enterprises have been made possible in certain directions. For instance, an industrial mission, devoted largely to the work of agricultural experimentation for the benefit of Mexican farmers, is now maintained at Montemorelos, in the State of Nueva Leon. The translation of books and literature of both a religious and a popular sort has gone on for many years, Dr. George B. Winton having given thirty years to the supervision of this work. Mr. P. A. Rodriguez and Prof. Andres Osuna were Mexicans who did a large part of translating Methodist literature into Spanish. Medical work was not in existence in the field of our Church in 1918, but with the Centenary funds splendid modern hospitals have been bought or built at Monterrey and at Torreon, and a clinic is maintained at Chihuahua.

In all the Mexican work an institutional agency of great usefulness is the Christian "center," where all kinds of social service enterprises abound. This is an especially valuable service to the Mexicans in the United States, since they live, in the main, in the poorer quarters of the cities and have none of the social agencies open to other sections of the population. In Mexico proper, again, these centers fill a need never supplied by Roman Catholicism. Here the social nature is satisfied and an aggressive evangelism undertaken. Books and reading materials are made available, and,

where possible, throughout the work, health clinics, milk stations, and similar features are emphasized. In these centers the workers of the Woman's Council are in charge, with coöperation from the General Board in certain cases. Such centers are at Monterrey, Durango, and Chihuahua. The representatives of the women's work also have a share in the medical service in Mexico through the furnishing of nurses at the hospital centers.

Among the Mexicans in the United States service is given under auspices of the Woman's Council through Wesley Houses, where a staff of deaconesses and other employed workers carry on a full program of activities. These houses are located at Fort Worth, Dallas, San Antonio, and Thurber, Tex. An especially effective agency is the Homer Toberman Mission in Los Angeles, Calif. At El Paso the Home Department of the General Work maintains one of the largest social service centers, the Mexican Community Center, in which also the Woman's Council has a part. Since the majority of the population of El Paso is Mexican, this center is one of the outstanding influences in the city, even though only a few years old.

2. The greatest failure of Roman Catholicism has been its inability and unwillingness to furnish able leaders, either priests or lay leaders, to Mexican life. This lack has been and is being increasingly supplied by Protestant schools. Years ago Benito Juarez, one of the greatest Mexican patriots, declared that "upon the development of Protestantism depends the future welfare of Mexico." This appreciative attitude has been consistently maintained by progressive Mexicans, and in fact most of the progressive leadership of modern Mexico was educated in Protestant, and in many cases Methodist, mission schools.

In 1925 Rev. Jackson B. Cox paid a visit to Mexico

City. He was accompanied on a round of visits by Prof. Andres Osuna, long a translator for the Southern Methodist Board, who is a graduate of Laurens Institute and has served as Governor of a State and Secretary of Education for the nation. Dr. Osuna was recently said by Bishop Cannon to be "one of the outstanding personalities in Mexico in all that pertains to the betterment of conditions in that country." These men called on Gen. Gregorio Osuna, also a Laurens graduate, and upon the under-Secretary of State for Mexico, Hon. Aaron Saenz, trained in the same Methodist school, where he also taught. They visited the Governor of the State of San Louis Potosi, who as a boy was educated in a Methodist charity school at San Luis. This man is now one of the leaders in the temperance cause in Mexico and almost unaided closed the breweries and saloons in his State. These are but instances of the service rendered to Mexican progress through good schools. Southern Methodism has been in the forefront in training leaders for all forms of Mexican reform movements.

In 1926 the Methodist Mission school at Piedras Negras was closed and the teachers, headed by the principal, Rev. J. A. Phillips, directed to leave the country. This seemed at first to be an indication of an intention to close all Protestant educational work in Mexico. In consequence of this, and of earlier agitation in the Mexican Methodist Churches, a Commission which had been previously appointed by the Board of Missions to confer with leaders of the nationalist movement among the Mexicans in the Mexico Conference visited the capital and conferred with the Federal Commissioner of Education and Secretary Saenz of the State Department. These officials gave assurance to the Commission that they desired the Protestant Churches to continue their work. It was shown that

the new regulations prohibited only the direction and control of primary education by ministers or religious workers, who are not allowed to teach in or supervise a primary school. As to secondary education, it was pointed out that foreign-born ministers and other workers might lead in prayer, in singing, teaching Bible classes, exhorting, and all the necessary work of teaching. They might also be supervisors of schools of this grade and also superintend the necessary activities of their respective Churches. The Mexican officials suggested that Southern Methodist schools apply for incorporation in the Federal system of education of the Republic, and this was directed by the Methodist Commission. The Commission issued a statement to the home Church saying they were satisfied that the government of Mexico did not desire to interrupt or molest ministers working for the development and prosperity of their Churches without interfering in any way in the political life of Mexico. In brief, Protestant work was to be allowed its usual freedom in seeking to serve the needs of the people. It was the performance of what President Calles called "ritualistic acts," by which he meant the administration of the Roman Catholic sacraments of penance, extreme unction, and marriage, which were forbidden to foreign-born priests.

Schools of the General Board in Mexico are Laurens Institute at Monterrey, Elliott College at Torreon, the People's Institute at Piedras Negras, and the industrial school at Montemorelos. Under the care of this department and the work of the women are a number of day schools. It is the day schools more immediately affected by the recent government regulations, as they are engaged in primary education just as the Catholic parochial schools. But these may be continued by conforming to government regulations.

Institutions of the Woman's Council in Mexico are

Roberts College at Saltillo, Palmore College at Chihuahua, MacDonell Institute at Durango, Colegio Progreso at Parral, and Instituto Ingles-Español at Monterrey.

The term "colegio" in Mexico means an institution doing grammar and high school work, with, in some cases, normal training courses and a few courses of college rating. The schools of the Church in Mexico of all grades enrolled almost 5,000 students in 1925.

Palmore College originated in a gift of land by Dr. W. B. Palmore to the Woman's Board. MacDonell Institute is named for one of the earliest workers in the Mexican field, Rev. R. W. MacDonell, who died soon after entering the work and whose widow was for many years a Secretary of the Woman's Work in the home field.

Miss Leila Roberts went to Mexico in 1883 and, beginning her work under unfavorable conditions at Saltillo, the first school of the women in Mexico proper, has given all her life to its upbuilding. It is to-day beyond question the chief educational institution of northern Mexico, especially in its contribution of trained teachers to Mexican public education. For many years it has been recognized by the State in which it is located as a vital part of its educational system, so much so that it has received a monthly appropriation from the State treasury.

At Monterrey the Laurens Institute for boys has had a long, continuous, and successful career. It was founded and has been supported by the children of the Virginia Conference working through an organization of their own called the Rosebud Missionary Society. Its contribution to the life of modern Mexico has been in the form of trained men for leadership in education, politics, and business.

A special phase of work among the young people and the women of Mexico has lately been undertaken by

Miss Norwood Wynn, appointed to look after the Volunteer Movement among students, the work of the Woman's Missionary Societies, and direct evangelistic work among women in the Chihuahua District. There is a promising outlook in this field, and both young people and women are awakening to a sense of their part in evangelizing their own country.

3. Educational work among Mexicans in the United States is carried on both by the Home Department of the General Board and by the Woman's Council. Valley Institute, at Pharr, Tex., and Wesleyan Institute at San Antonio, both in the borders of the Texas Mexican Mission, were founded by the General Board with Centenary funds and have already entered upon careers of great usefulness. It has meant a great deal to these schools that they were able to begin their work in adequate quarters and not, as in the case of most of the schools for Mexicans, in small, cramped, and unsuitable surroundings.

Holding Institute, at Laredo, Tex., just on the border, was the first school of the Woman's Board among Mexicans. It was developed almost entirely by the efforts of Miss Nannie Holding, whose name it now bears, who entered the service of the Woman's Foreign Missionary Society in 1881 and has spent the succeeding years in the work of this one institution. At the session of the Woman's Council held in Raleigh, N. C., in 1926 the oldest missionaries in the service of the Council, Miss Lochie Rankin in China, Miss Rebecca Toland in Cuba, and Misses Nannie Holding and Lelia Roberts in Mexican work, were granted certificates of honorable discharge indicating thirty years or more of continuous service to the cause of missions.

At El Paso, in the Western Mexican Mission, there are two schools, the Effie Edington School for girls and Lydia Patterson Institute for boys, which supply the

needs of the Mexican boys and girls of that city. The Lydia Patterson Institute was founded by a gift of \$50,000, from Mr. Millard Patterson, not a member of the Methodist Church, in 1913, and is an industrial school where the students do the work.

Both the Home Department of the General Work and the Woman's Council maintain day schools in several places in the Mexican work at home. When the missionary funds became short through failures to complete payment of Centenary pledges, these agencies were the first to be discontinued. Yet they furnish, especially to the Mexican immigrant, an almost indispensable means of securing the rudiments of an English education. These day schools, in all the Mexican work, become the starting points for new congregations.

VI. THE NATIONALIST MOVEMENT

In Mexico and Brazil, as well as in other fields, notably China, a distinct trend toward the nationalization of the Christian Church has been manifested in recent years. This movement in China is a part of the effort to free the republic from the domination of foreign control over customs, courts, and other political institutions. In the Latin-American lands, where freedom from foreign political domination was won many years ago, the movement in the main is related to the effort to break the hold of the Catholic Church. In the process of doing this one effective agency has been legislation limiting or absolutely stopping the ministry of foreign-born priests, nuns, and other "religious" persons. Thus there arises the question of the right and duty of the Protestant foreign missionary.

In Mexico a further complication comes through the fact that the country is engaged in a struggle to break the hold of both Mexican and foreign, including American, capital. Thus a tinge of anti-American propaganda

is added to the situation. The same element is not lacking in Brazil, where the work of Protestant bodies, all American, has been the object of attack from Romanism on the ground that it is but a thinly veiled effort to Americanize Brazil. In both countries there is increasingly felt the need of some national body which can represent the convictions of the Mexican and Brazilian Methodists on such questions as prohibition, public education, and reform movements of various kinds.

In neither of these fields has the matter of self-support of the national Church work yet developed to such a point that it could carry the financial burden of the local congregations, to say nothing of furnishing money and leadership for the great institutional agencies of Christianity—the schools, hospitals, and publishing interests. It is to be expected, therefore, that some friction will be felt in the process of adjusting the responsibility and authority of directing the national Church, but this will be done just in proportion as ability is shown among the nationals of each land.

Concerning this matter Bishop Cannon wrote recently: "In Mexico, as in other countries, there has developed a strong, vigorous nationalistic spirit which has manifested itself in Church work as elsewhere. This fact has been carefully considered during the past eight years, and earnest, positive efforts have been made to develop a competent native ministry and leadership and a self-supporting, self-respecting Church. All the male missionaries have been transferred out of Mexico into the Mexican work in the United States except five, of which two are presiding elders, two are teachers, and one the publishing agent. At the San Antonio Conference in 1925 three Mexican presiding elders were appointed out of five, and the principal of Laurens Institute, our leading school for boys, has been a Mexican layman (Prof. L. Marroquin) for many years."

VII. CUBAN WORK

1. *Cuba and the United States.*—To all intents and purposes mission work among Cubans, whether in Florida or on their native island, presents identical situations. The island itself at one point is only ninety miles from the Florida coast, and the almost unrestrained passage of Cubans and Americans back and forth for purposes of residence, trade, and travel have continued so long that few persons realize that at the present time Cuba is governed by her own officials, and that the United States is represented by an ambassador and not by a governor-general, as is still the case in the Philippines. As a matter of fact, the contact of Methodism with conditions in Cuba was really formed through knowledge of Cubans living in Florida, and even before the expulsion of Spain from the island workers went from Florida to carry on missionary activities after having been trained in the language and special problems by experience at home.

"The Queen of the Antilles" was discovered by Christopher Columbus October 28, 1492. It was settled by Spaniards, who occupied it continuously until 1898. The only exception was an English invasion in 1762, when portions of the island were held for several months. The rule of Spain was harsh, tyrannical, and cruel. Practically all the original native population was exterminated by the cruelties to which they were exposed in the first two hundred years of Spanish occupation. "The treatment of the innocent and harmless natives by the Spanish invaders," says H. B. Grose in "Advance in the Antilles," "is one of the blackest chapters in colonial history, and the closing atrocities under the Weyler régime, which induced American intervention in 1898, were a match for the savageries of the early period that witnessed the annihilation of the native race."

As a result of the war with Spain, the United States established a protectorate over Cuba which lasted from July 17, 1898, to May 20, 1902. During this time radical changes took place. Cities were cleaned up, sewerage and water systems installed, yellow fever stamped out, roads and bridges built, a public school system established, railroad construction pushed forward, the code of civil and criminal laws revised, courts reorganized, and the national lottery, bull fights, and cock-fights prohibited.

On May 20, 1902, the Stars and Stripes came down from the government building, the Cuban flag was raised, and the new Cuban republic was set up. The constitution provided for religious freedom, thereby ending the reign of Romish ecclesiasticism which had gone hand in hand with the iniquitous Spanish rule, possibly being more responsible for the ignorance and suffering of the Cubans than the government had been. Under Spanish rule the Catholic was the established Church of Cuba, and public services of any other Church were prohibited. Government circulars seeking to promote immigration provided that "no others but Roman Catholics can be inhabitants of the island." The customhouse forbade the importation of the Bible, and the British government was unable to secure permits for the building of a Protestant chapel in Havana.

In 1898, when the funeral of the victims of the Maine disaster was held at the governor's palace, the request of Captain Sigsbee that the Protestant burial service be read for the Protestant dead was denied by the Catholic Bishop. But the service was read by Captain Sigsbee, as he says, "a part at a time as opportunity offered, chiefly in the carriage on the way to the cemetery and afterwards in my room at the hotel."

It should always be remembered in studying missionary work in Cuba that Protestantism has been

known there for only twenty-five years, and came in after centuries of Romanism had debased and degraded the people in a shameful way. There were no schools worthy of the name until 1900, and even now they have been able to reduce the percentage of illiteracy only to 40 per cent. It is said that more families were living together without the formality of a marriage ceremony than with one, and under the cruel rule of Spain the population of the island decreased sixty thousand in the last decade of this administration. The population to-day is 2,889,004, representing an increase from the 1,600,000 in 1898, and this increase has taken place in spite of much immigration to the United States.

Cuba offers a striking contrast to Mexico and Brazil. There is no suspicion of the United States—only appreciation. Protestantism does not labor under the shadow of a dominant Romanism, intrenched in property and custom. Two thirds of the population is reported as "white," with the remaining third negro. These considerations all work for the advantage of Protestantism, and gratifying progress is to be noted in the relatively few years in which effective work has been possible.

By agreement of territorial division, Southern Methodism is the only Methodist body working in Cuba, and is probably the strongest single denomination in the islands. Northern and Southern Baptists together are in about the same number as the Methodists, and the Presbyterians are next in strength. These agencies have agreed among themselves that in towns of five thousand or under only one of them will open work, not more than two in towns of eight thousand, nor more than three in towns of twelve thousand.

2. *Methodism in Cuba.*—As early as 1881 some young people in Havana communicated with the pastor of the Cuban Methodist Church in Key West, Fla., who visited

them. The result was the sending in 1884 of a missionary, Sr. Aurelio Silvera, who conducted work in a room of the Saratoga Hotel and developed considerable interest, though unable under the law to organize a Church. By 1890 there were day schools, and Sunday school work as well. At this period Rev. J. J. Ransom, who had pioneered the opening of Methodist work in Brazil, was at work in Havana. This was an illustration of the value of using workers already experienced in work among Latin Americans, and to the present time there has been much freedom of transfer between those in Cuba and the Mexican work, especially in Texas. Miss Rebecca Toland, from Texas, was another early worker in Cuba, transferred from Mexican work.

The close of the Spanish-American war found a delegation made up of Bishop W. A. Candler, Dr. Walter R. Lambuth, then Missionary Secretary, Rev. W. H. Baker and Rev. C. A. Fulwood, of the Florida Conference, ready to enter Cuba on a trip of examination. They agreed that work should be opened at once, and this was done in the next few months, preachers being stationed at Havana, Matanzas, Cienfuegos, and Santiago. From these centers the work has spread into all six of the provinces of the republic. The church at Matanzas was the first Protestant Church on Cuban soil. Progress was gratifying, and in 1904 there were thirteen congregations with 968 members. In another five years the congregations numbered 44 and the members 3,000. The Conference for 1925 reported 46 societies, 5,166 members, with property worth \$966,052 and total contributions of \$27,894.

A feature of the work in Cuba from the beginning has been the interest taken in the island by the Georgia Conferences, and the leadership in Cuba of Bishop W. A. Candler, who for fifteen years continuously administered the affairs of the Mission. A policy early

adopted and adhered to was that of opening work only when it was possible to build both a good church and a parsonage, so that most of the evangelistic work in Cuba has been suitably housed from the beginning. This has not been so true of the school work, and the hope of the Centenary, not fully realized, was to build good buildings for the schools.

The Epworth Leagues aided in opening work in Cuba by carrying it as a special for several years.

The Cuba Mission was organized in 1918 and became an Annual Conference in 1922. Dr. S. A. Nebbett, who with E. E. Clements, H. B. Bardwell, Miss Rebecca Toland, and Miss Belle Markey, has been long in the field, writing of the Cuban work recently stated: "Since 1909 the task of the workers has been largely that of establishing the work on a firm foundation, building Christian character, training the membership in the Christian life and work, and welding them into a body of witnesses for Christ, prepared to spread the message as they themselves may be scattered about over the land. . . . The aim and mission of Methodism in Cuba is to give the Cuban people a pure gospel, to establish a self-sustaining Church with a trained body of preachers, teachers, and workers called from the sons and daughters of the country."

The best building of the Church in Cuba is the plant of the Central Church in Havana. Here are an auditorium for the American congregation and a larger one for the Cubans and facilities for Central Methodist College and institutional Church work. The building is not fully completed, since it is a Centenary undertaking and the funds have run short. Two other institutions in Havana are Candler College and, just across the street, an institution of the Woman's Department, Buena Vista College. Candler is the oldest and the leading school of the Church in Cuba. Indeed,

it is probably the best educational plant in the island. One of its new buildings grew out of the gift of an American business man, not a Methodist, who was impressed by its usefulness as the result of his business trips to Cuba. Here boys are given an English education, and several are trained for the ministry each year. The Buena Vista School for girls is being built out of Centenary money and though uncompleted is already filled with girls. A coeducational school of the General Board is Pinson College at Camaguey, which with inadequate equipment is doing good service. Eliza Bowman College is conducted at Cienfuegos by the Woman's Council, as is also Irene Toland College. This school is named for the sister of its principal, Miss Rebecca Toland, who has conducted the work from the beginning at this first station of the woman's work in Cuba. A new building has been built here with Centenary funds. A new school is being carried on at Jovellanos, but no buildings have been made available.

3. *Cubans in Florida*.—Work for Cubans in Florida was begun in 1874 and carried on under direction of the Florida Conference by J. Van Duzer, C. A. Fulwood, J. C. Ley, and H. B. Somellian until taken over some years later by the General Board.

Most of the Cubans entering this country come for industrial work, particularly in the cigar-making trade, and there is continual shifting of the population. Practically all of them are to be found at Tampa and Key West and are a relatively high type of industrial immigrant, most of them being able to read and write when they enter this country. They need, however, some agency to mediate the message of Protestant civilization to them, since they come from a dominantly Romanist background.

The Methodist Episcopal Church, South, works in the chief centers of Cuban population and has four

congregations in Tampa with a combined membership of above 500. Two churches are in Key West with a membership of about 200. This work is organized as the Latin District of the Florida Conference, which has obeyed the dying injunction of its first missionary, "Don't let the Church give up the Cuban Mission," even though he saw not a single convert before his death. The Cubans contribute liberally in proportion to their means, both in the United States and in the homeland, but are not fully able to carry all the burden. Hence the work in Florida is aided by the Home Department of the Board of Missions.

The evangelistic work in this field is supplemented by that of social service and education, carried on mainly through the workers of the Woman's Department. In Tampa, the Rosa Valdes Settlement, across the street from the San Mateo Church, is under the care of deaconesses and volunteer workers. The work is named from the Cuban family, converted to Protestantism, who first gave land and money for the cause of aiding their fellow countrymen.

Woolf Mission, an undertaking of the Parsonage and Home Mission Society made possible in 1894 by gifts from Mrs. Eliza Woolf, a winter visitor to Florida, is now conducted as a settlement, after many years of life as a school for Cuban children in Tampa.

At Key West the Ruth Hargrove Settlement, also under the direction of the women of Southern Methodism, offers facilities for social and evangelistic work among the immigrant Cubans. School work in both of these centers is carried on, and the Home Department, General Work, is now engaged in developing a school in connection with San Mateo Church, at Tampa. These schools are practically self-supporting, since the people they serve are eager for education and willing to pay as they are able for the opportunity.

VIII

AFRICIAN AND EUROPEAN WORK

I. CONGO MISSION

1. AFRICA, of course, is a rather indefinite designation of the Mission of the Methodist Episcopal Church, South, to the Atetela tribe, living in Congo Belge. But such it has been in the thinking of the Church from the beginning. Indeed, the Church at large has scarcely gotten away from thinking that it is just beginning to open work somewhere on the continent of Africa, when as a matter of fact a full-fledged mission, with 30 missionaries, more members from among the Atetela than the China Mission reported after fifty years of effort, an annual appropriation of over \$40,000, and with every type of modern missionary activity in full swing, is the result of our twelve years of effort in this neediest mission field of the world.

Congo Belge, the official name of the section of Africa in which the Mission is located, is one of the political subdivisions of Africa. Until 1908 it was known as the "Congo Free State," but in that year it was taken over by Belgium as a colony and officially called "Congo Belge." Students of modern history will recall the revelations of the atrocities practiced upon the inhabitants of this territory during the years it was practically the private possession of King Leopold, of Belgium, but those days have passed, and Belgian officials, under personal instructions from King Albert, have sought to prove the worthiness of Belgium to administer rule over a barbarous community. The Congo is the greatest center of unadulterated barbarous life to be found in the world to-day. It is the black man's

Africa, not the white man's creation, as in British South Africa, nor the Africa of an ancient civilization, as in Egypt, nor of Islam, as in Tripoli, Morocco, Algiers, and other northern coast states. This province contains over 900,000 square miles, with but fifty miles of coast line. The main channel of access remains as it was in Stanley's day, with whom the known history of this section begins, the Congo River.

The government of the territory is administered through Belgian officials, white men, who act under the direction of a governor-general who presides over the five provinces into which the country is divided. Authority passes in turn through a succession of minor white officials until the last of these comes into contact with the single African official, the village "chief." A chief is not now the head of a tribe, but only of a village of a few hundred, or at most a thousand, inhabitants. Wembo-Niama, for instance, is not the chief of all the great tribe within whose borders the Methodist Mission is located, but simply of one central village and a few neighboring settlements, though he once was head of a much larger section. His immediate responsibility is for some 3,000 persons.

The Atetela tribe numbers slightly under a million persons and occupies a territory of some seventy thousand square miles, about the combined area of Delaware, Maryland, and Virginia. For years this tribe was spoken of in the Church as the "Batatela" tribe, but this is not their correct name. Mr. T. E. Reeve in his book, "In Wembo-Niama's Land," says: "Throughout our Church they are known as Batatela. However, their correct name is Atetela, and their language is the Otetela language. This is what they call themselves and their language. A single individual is an Otetela, and many are Atetela. It is easy to understand how they have been generally called Batatela, which is the

Buluba name for our tribe. The Buluba is the language used by the Presbyterians in their Mission. Thus it was through them and our close contact with them in the beginning of our Mission that this error has been made."

2. M. E. C. M., or Methodist Episcopal Congo Mission, is the name by which the work of Southern Methodism is known in the official code of Protestant missionary bodies. How did this Mission develop, and why is it just where it is in the heart of the Belgian Congo?

Undivided American Methodism early felt a sense of responsibility for Africa, and Melville B. Cox was the first foreign missionary of the Church, going in 1832 to work in Liberia. With the division of the home constituency, this work fell to the Northern branch, but the first General Conference of the Methodist Episcopal Church, South, adopted a resolution disclaiming any intention of interfering with the Liberian Mission, but resolved that "we recommend to the bishops and the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, that as soon as any providential opening shall appear for the institution of a Mission to Africa they do improve same by sending a missionary or missionaries thither." The Church was thus committed from the first opportunity to continuation of work in Africa, but the "providential opening" did not appear until 1910. Bishop Soule desired to go to Africa in 1847, but the agitation of slavery and other conditions made it impossible at that time.

Bishop Walter R. Lambuth, the great pioneer and statesman of Southern Methodist missions throughout the world, was the individual through whose lifelong determination the Church was finally led to the heart of Africa. It is an interesting fact to note that David Livingstone, in Africa, had longed to work in China, and maintained an active interest in that people to his

death, while Walter Lambuth, a missionary to China and later to Japan, all the time had Africa upon his heart. A Japanese friend of the Bishop has stated that the latter, in the early days of the Japan Mission, had him read the news from Africa from the Japanese newspapers, being especially interested in the story of Livingstone and Stanley. Dr. Pinson quotes a letter written on the fifty-seventh birthday of Bishop Lambuth from Africa:

Friday, November 10 [1911]. My birthday—57! The time is short and very precious. God help me to improve it. I thank him for the privilege of being in Africa. When a mere lad, I read the life of Robert Moffatt and the explorations of David Livingstone and desired to be a missionary in Africa. Upon returning to the United States in 1891, I offered the Board to come and open a mission in or near the Upper Congo. The Board was not ready. In an interview with Henry M. Stanley I was confirmed in my views and strengthened in my purpose. He urged me and my Church to come; said the field was open and ripe, and that what was done should be done quickly. In 1890 I wrote an article from Japan on a mission in Africa, which was published in the *Daily Advocate* of the St. Louis General Conference. The Church did not move then, nor when I offered. Debt and lack of conviction.

Dr. Lambuth wrote on this subject in the *Missionary Reporter* for October, 1891, describing the great interest in his proposal and suggesting the beginning of accumulating a fund to be eventually used for such a mission, but nothing was done. The matter was up again in 1901 and 1902, when the Woman's Foreign Missionary Society suggested that such a work might well employ teachers from Paine College, Augusta, Ga., and the General Board recommended that some one be sent to Africa to make an investigation. This was again passed over, but in 1906 the Board appointed a committee to investigate and report later. This was done in 1910, when the Board authorized one of the Secretaries to visit Africa, and a subscription of over \$1,000 was made for the project. The election of Dr.

Lambuth to the office of bishop within a few days seemed definitely to open the way for him to go, and under the appointment of the College of Bishops and with the authority of the Board of Missions he did so in 1911. Funds to finance this trip were given by Mr. and Mrs. W. C. Ivey, of Lynchburg, Va., who stood ready to aid any appeal made by Bishop Lambuth.

One of the considerations held always in mind by all those interested in the African Mission was the desirability of securing the coöperation of the Colored Methodist Episcopal Church prior to entering work among the people of Africa. The hope was that this body, peculiarly the child of Southern Methodism, would furnish the principal number of workers, while the Methodist Episcopal Church, South, would furnish a larger share of the means and some portion of the leadership. This plan seemed wise, and in the beginning promised well, for Prof. John Wesley Gilbert, of Paine College, was present at the Board meeting in 1910 and offered to go with whoever represented the Board on the journey. This offer was accepted with enthusiasm, both because of its general appeal and because Professor Gilbert was one of the really great men of his race, a scholar of note and an earnest Christian gentleman. Bishop Lambuth and John Wesley Gilbert developed a great mutual esteem for one another on their first journey to Africa, and there seems to have been not the slightest failure of either in bearing his full share of the burden they had assumed.

Professor Gilbert, after returning from the journey, offered himself to the Southern Methodist Board of Missions as a candidate for work in Africa and was accepted. Through no fault of his, or of Bishop Lambuth, the way never opened up for him to go. In fact, the plan of using workers from the Colored Methodist Episcopal Church got no further than this. One ob-

stacle in the way has been the difficulty of securing legal rights of travel and residence for men of the colored race of non-African birth seeking to reside permanently in Congo Belge. But some of the obstacles were in each of the home Churches.

No Mission of the Church has made just the appeal to certain emotions that has been made by the story of the African work. From the first it has had an element of heroic adventure, primitive conditions, raw barbarism, unending need, and unequaled opportunities for service that has kept alive a strong interest in this work. This appeal has come with especial force to the young people of the Church. The Epworth Leaguers were eager for the chance to take Africa as their special and to provide the first boat to carry later workers the last toilsome miles over which Lambuth and Gilbert traveled. Recruits have been more readily secured for this than for any other work, though for years the young life of Southern Methodism has almost embarrassed the Church by the prodigality with which it has offered itself to foreign service in the face of a home constituency that would not send them. To-day there are many more candidates for foreign work than there appears the slightest possibility of the Board ever being able to send out.

The four reasons given by Bishop Lambuth for establishing the Congo mission were:

1. Terrible and tragic need staring the civilized and Christian world in the face.
2. The peculiar relation of the Southern white man to the negro, whom he knows, appreciates, and with whom he is better able to work as a missionary than any other.
3. The insistent invitation of the Southern Presbyterians for years to come and labor by their side in Africa and the wonderful success of their mission.
4. The command of Christ and the commission to the Church, "Go ye into all the world and preach the gospel to every creature," given two thousand years ago, but not yet carried out.

An additional reason for locating in just the section of Africa and of the Belgian Congo chosen was the need for another link in the chain of Protestant mission stations which have been thrown across the center of Africa with a view to checking the advance of Mohammedanism among the unevangelized tribes. The large increases in Mohammedan membership claimed in recent years have almost all come from the savages of Africa, where the simplicity of the faith of Islam and its easy requirements on the moral life have given it a great hold on the unoccupied minds of black men.

Roman Catholicism, the Belgian state religion, is also strongly represented in Africa and with its appeal to the senses by its ritual makes a strong bid for African membership. It does not hesitate to oppose the efforts of Protestant societies to secure grants of land for mission villages, and opposed Bishop Lambuth's effort. In 1922, at the first formal session of the Congo Mission, in the eighth year of its existence, Chief Wembo-Niama made a speech to Bishop James Cannon, Jr., and the assembled Church in which he said: "When Owanji Kabengele (Bishop Lambuth) came here, there were no buildings, there was nothing; the place was a wilderness. The Roman Catholics came to me and begged me not to allow Kabengele to build a mission here and not to be friendly with him, and they offered me gifts if I would not be friendly with the new mission. I told them that Bula Matadi (general name for Belgian officials) was my only chief and that I wanted to be friendly with Kabengele. Now Kabengele is dead. Owanji Ongenongeno (Bishop Cannon) has succeeded to his position. We are glad to have him with us, and he has gladdened our hearts. We are not here to think about 'things.' We are here to listen to the palaver of God. Aren't you all happy?"

Bishop Lambuth and Professor Gilbert sailed from

Antwerp, Belgium, October 14, 1911, arriving at Matadi, the head of navigation on the Lower Congo, on November 5. Passing up the rivers by boat, they reached Luebo, the center of the Presbyterian work, on December 7. Here they were met by the missionaries of this station, who through the years have been strong friends of Southern Methodism. Their mission is one of the greatest in Africa, reporting to-day 689 evangelists, 6 stations, 523 outstations, 10 organized churches, twenty thousand communicant members, and a total attendance of fifty thousand at their various Sunday morning services. They furnished carriers and guides to the Methodist parties on both of Bishop Lambuth's trips to his station and have been unfailing in their courtesy and brotherly coöperation.

For this first journey into the Congo Bishop Lambuth was made a Fellow of the Royal Geographic Society of England, and the story of it has never been better told than in his own words:

On the 22d of the month (December, 1911) we started from Luebo overland on our tour of exploration with sixty carriers, who bore our tent, hammocks, provisions, cloth, salt, medicine chest, typewriter, etc. Our pocketbook consisted of sixteen sacks of salt and many bales of cloth, money being of no value in the interior. . . . Our caravan stretched half a mile along the trail, Professor Gilbert at the head of the column and I myself bringing up the rear to prevent stragglers from running away or from falling into the hands of the savages. There were sections through which our men would not go alone, and we passed through two villages at war with each other, thirty-four having been killed on one side and nine on the other.

On our entire journey we crossed many rivers and streams, waded through swamps, met fifty chiefs, visited two hundred villages, treated four hundred patients, camped in a number of cannibal villages, were exposed to African fever, bitten a number of times by the tsetse fly while on the lower river; but by the goodness and mercy of God we escaped all these dangers, and, penetrating to the heart of the Batatela country, arrived at the village of the great Chief Wembo-Niama on Thursday, February 1, 1912. At first the chief, who was the largest man we met in all our travels, was distant and suspicious, but suddenly his

whole demeanor changed. He could not conceal his joy. He had discovered a long-lost friend in Nudimbe, the evangelist, whom he had not seen for nearly twenty years and whose father was also a chief and had been shot down in a wild raid upon his village. Then our converted cannibal cook turned out to be another friend of his boyhood days. The chief had assigned us to an indifferent house on the side of the street. He now took us to his own house and, ordering his servants to bring out the biggest goat in the village, two baskets of rice, one of yams, and an abundance of fruit, made us at home. We remained four days and at his urgent request to return we determined to open the mission in or near his village, believing the hand of God had shaped our course and raised up a friend.

Elsewhere Bishop Lambuth has told how he prayed each night on this journey asking if the site had been reached, receiving the answer, "Not yet," until he felt the answer on the last night, "This is the place."

Long negotiations were necessary before the Belgian government's permit to take up land and open a mission station could be secured; so the party returned to the United States, promising the chief to return within eighteen months. Having been detained by episcopal duties in Brazil, Bishop Lambuth requested the Presbyterian friends to send word to Wembo-Niama extending the time. This they did. "Good," said he, "the white man keeps his word," and at the end of the extended time, twenty-four months to the day, Bishop Lambuth stood beside the chief with three missionaries, their wives, and the baby daughter of Dr. and Mrs. Mumpower.

The Church at home rallied to the appeal of the new call. A resolution of the Woman's Council pledged aid to the work, including a gift of \$5,000 from Mrs. L. H. Glide, of San Francisco, and the Board authorized the opening of the African Mission. This was done with great promptness, and Dr. and Mrs. D. L. Mumpower, Rev. and Mrs. C. C. Bush, and Mr. and Mrs. J. A. Stockwell, together with the Bishop and little Mary Elizabeth Mumpower, reached the site of

the new station—a grant of twenty-two acres from the Belgian government. Here the Mission was formally organized on February 12, 1914, with a membership of twenty-three, fifteen of whom had been transferred from the Presbyterian Mission and had come as bearers and helpers in the caravan.

3. The Southern Methodist Mission in Africa started with literally nothing save a piece of ground, a small appropriation, and the unbounded faith and zeal of the six missionaries; for here, as everywhere, the wives of the missionaries are full-time workers. They built the mission from the ground up, erecting native-built houses on their compound, of course with native labor, and developing all the tools with which to do their work. There was, for instance, no white man who could teach them the language of the people. They must learn this. But after learning to speak it they must derive an alphabet for it, and put it into writing for themselves, for not a word of it had ever been written down. Much progress has been made at this task, and at the present time a fairly large amount of literature has been printed, or rather, in most cases, mimeographed. No one has had time to devote himself wholly to language study, and all have had a part. Mr. Bush, Dr. Mumpower, Mr. Anker, and each of the others; including the ladies, have contributed something. An early effort, of course, was to put simple passages into the new tongue. One of these translations was of the Lord's Prayer, which reads as follows:

Papa kakisu kele Golongo, walemia lukumbu lakie. Owanji wakie aye. Wace lu nkete okone alange, okuokane watucaka wane wele o'olongo. Otuxa ma diahumbasu elo. Otudimanyia akolo wakis, oku okone adimanyiasu akina akolo wakio, watucelawo. Tutolake lu akambo a mpemba, kele otuximbele le okolo. Dikambo dia Owanji la wolu la akie mpunju. Amen.

But first there were houses to build, and then to rebuild, for there were no bricks until recently, and na-

tive-built houses of mud and thatch and planks rapidly deteriorate and have to be constantly repaired. This need was foreseen by the provision of an industrial missionary in the person of Mr. Stockwell. From the first, special industrial workers have been maintained, and indeed every worker in the mission must take a part in this task. One of the fullest reports of the industrial work at a station is given in the report for 1924 of Rev. C. C. Bush, of the Minga Station. It is here quoted in full as presenting a picture of the constant pressure of work of all kinds in which the missionary must engage if he is to train his people in the things most necessary for their daily living.

Although this station has been deprived of a man trained in architecture or mechanics, and has no one to give full time to industries, this department has been busy clearing out patches of thickets; digging up stumps; hoeing out the tall grass and resetting in Bermuda grass in the plots near the dwellings; making a volley ball court in a shady place for the school children; planting some twenty acres in sweet potatoes, manioc, peanuts, ground beans, corn, millet, cotton, and fruit trees; building a circular house walled halfway up with brick to serve for sentries during storms, for a schoolhouse, and for a sort of courtroom for the "justice of the peace" to hear and decide palavers; erecting a three-room dwelling and kitchen with board floors; putting board floor in one room of the house now occupied by Miss Allen and in the two-room house of Mr. White; putting up a cow stable with six stalls and a goat house with twenty-three stalls and with a leopard trap in the rear of the goat house; building a carpenter's shop for the boys to have courses in cabinetmaking and in the manual arts; constructing a small smithy equipped with native-made forge; putting inclosed spaces in the market place for protecting the sellers of edibles from the press and jam of eager buyers who rush in when the signal is given; constructing a big shed under which to dry brick and a shed over a pit for making brick; and the engineering of several paths leading out of Minga so as to make the use of motorcycles and Ford trucks possible.

Gardening, cattle raising, and arranging for pumping water to the village are other tasks of the industrial department at Minga.

It is evident that the missionary in the Congo is

living in a different world from the worker in China, Japan, or Brazil. About him is the densest ignorance, appalling dirt, the depths of human need in physical, moral, and spiritual life. Pure barbarism and heathenism, with witch doctors, fetishes, and the lowest forms of idolatry press upon him from every side. Again, he cannot control and apportion his time. In the midst of such need he is always on duty, whether to build a house, travel by caravan, preach and catechize, administer remedies to the sick, teach in the school, or any one of the other thousand and one things a savage desires of a Christian white man.

To-day the mission is organized with a physician, dentist, nurses, a brick hospital, a school for Bible training in operation with a half hundred students, schools for the children at all stations, with representatives of the Woman's Council in social-evangelistic efforts, and other advantages. Yet to-day, as in the beginning, the missionary is the ruler and guide of his people. The Belgian government looks to the missionary in his village for the same efficiency in administering justice, maintaining law and order, and keeping the people at work that is expected of others in charge of villages, and in all of these the missionary makes his village a more desirable place and a happier place than can be found elsewhere, for it is controlled by the spirit of Christ.

During the first years the effort to keep workers on the field was a trying one, for illness of wife, child, or self might in a moment force a worker to depart at once for the outside world, and a half year at least would elapse before reënforcements could possibly arrive. More than one family has buried a little baby in the Congo. Mr. and Mrs. Bush were forced home after the first year for health reasons, and after two years Mr. Stockwell had to leave on like grounds. Only Dr.

Mumpower was left to hold things together, and because of war conditions it was not until many months that Rev. T. E. Reeve, Rev. and Mrs. H. P. Anker, and Mr. E. B. Stilz arrived. A new post could then be opened at Lubefu. In 1917 Mr. and Mrs. Stockwell returned, and also there came out the first representatives of the Woman's Department, Misses Etta Lee Woolsey, Etha Mills, and Kathron Wilson. These had been ready much earlier, but had been detained by the difficulty of travel to the Congo from America during the war. They finally went by way of Capetown, South Africa, and up the coast to the mouth of the Congo River.

Changes in the membership thereafter have been frequent, but some of the original group have always been on the field. Dr. Mumpower had a furlough after five years of service, although three years is the maximum time considered advisable for workers to remain in this field without furlough. Since Dr. Mumpower left, Mr. Schaedel, Mr. Anker, and Dr. Sheffey have served in turn as superintendents of the Mission.

The first formal Conference of the mission since its founding by Bishop Lambuth in 1914 was held eight years later by Bishop James Cannon, Jr., who reached the mission in February, 1922. The sessions of the Conference extended through a week, closing with a Conference Sunday service of which the Bishop said, "That Conference Sunday in the Congo Mission will stand out as one of the great Conference Sundays of my ministry." Gratifying progress was noted, and the opening of new work agreed upon, one of the new stations to be named Kabengele, the name given by the people to Bishop Lambuth. Nineteen missionaries were present and reported 42 native evangelists, preaching at 48 places, and a membership at Wembo-Niama of 450 and at Lubefu of 187. It was estimated that 32

workers of all kinds would be needed to man the work upon the opening of the new stations.

The general report of the Congo Mission in the report of the Board for 1925 shows 27 missionaries, including wives, a membership of over a thousand, and 2,500 Sunday school scholars. Stations are maintained at Wembo-Niama, Tunda, Minga, Lusambo, and Kabengele, with evangelistic, educational, medical, dental, and industrial departments in operation, a brick hospital at Wembo-Niama, where is also a Bible School for training native evangelists and a home for girls conducted by the women, a printing press, and a generally favorable outlook if the Church at home will furnish adequate force to maintain the work and allow the regular rotation of furloughs so necessary for the maintenance of health.

A Woman's Missionary Society has been organized among the women of the station, whose dues have been set at one egg a month, or one cent, the money equivalent of an egg. A gratifying sign of success is this effort of the Atatela women to send the gospel to other villages of their own people, and another is the contribution of funds for Africa by the women in China, Korea, Brazil. Among the Church membership self-support is being pressed, over half the total membership being already reported as tithers.

II. EUROPEAN WORK

1. *Need for Methodist Work.*—Southern Methodism is represented on the Continent of Europe in three countries, Belgium, Poland, and Czechoslovakia. In all of these fields it is the first branch of Methodism ever to be represented there, for British Methodism has never gone extensively upon the Continent.

Work in the European world was determined upon during the closing days of the World War. In plan-

ning for the Centenary canvass the leaders of the Church looked forward to the beginning of the work of reconstruction to follow the great conflict, and included \$5,000,000 for work in this new field. Thus the European missions are altogether Centenary enterprises, both in origin and in financial support. In making an adjustment of the uncollected Centenary balance in 1925, the Board of Missions made an arrangement with the Sunday schools of Southern Methodism whereby the latter took over the budget of the European work, something like \$400,000, to be carried until the equivalent of the unpaid Sunday school Centenary pledges should have been raised.

The first beginnings of work in the European field were as special emergency relief activities; but when the pressing needs of relieving immediate suffering had been met, the Church found itself with an evangelical movement already growing under its hands. Only for a brief period was the distribution of food, clothing, and supplies required, and since that time regular work in evangelism and social service, with some educational features, has been carried on.

The necessity of this work is unquestioned by any one familiar with the moral and spiritual destitution of Europe since the World War. While Romanism made great claims of expansion all over Europe as the result of the conflict, and Protestantism, especially among the people of the Central Powers, faced a marked decline, a still more alarming change was taking place in the practical abandonment of all religious adherence by hundreds of thousands of the most influential and cultivated persons throughout Europe.

Formally stated, the necessity of an active Methodist ministry in modern Europe, with all its culture, high civilization, and great achievements in history, is fivefold.

(1) Modern Europe is the center of the world's greatest misery, agony, and grief. Methodism feels a call to service wherever suffering abounds, and this is greatest in Europe. Seven and a half million Europeans were killed and eighteen and a half million more wounded during the war. The dead were more than those killed in all the European wars from 1790 to 1913, and millions of orphans, widows, and homeless wanderers were left. The cost of the war was \$187,000,-000,000, practically all paid by European powers, and property worth twice that sum was destroyed.

(2) New nations and republics, indeed, an entirely new social order, are rising from the ruins. With no adequate European Protestantism to aid in this task, a bigoted and backward Romanism on the offensive, and an alarming drift away from all religion, Methodism is fully called to a social ministry in laying the foundations of religion at the roots of this new order.

(3) A first essential to the Christianization of the heathen world is the evangelization of Europe. Most of the backward races of the world are under the overlordship of European powers. As long as these are Romanist or atheistic the message of Protestantism cannot hope for favoring conditions in its effort to evangelize the world. This situation also makes imperative the thorough Christianization of all phases of American life, so that the ground may not be cut from under the missionary appeal by the spectacle of so-called Christian nations supporting unchristian institutions within their own bounds.

(4) The best and brainiest people of Europe are formally declaring themselves atheists. This is largely a reaction from the Church of Rome, with its superstition, bigotry, and politico-ecclesiastical organization. In Russia the Soviet government has officially declared war on God and religion and is using all the means at

its command to obliterate the religious consciousness of the rising generation.

(5) Spiritual religion, centering in the real and living presence of Christ in the human heart, is practically unknown in Europe to-day. No greater task awaits the Church anywhere in the world than that of presenting Christ to modern Europe as the sole Comforter in its grief, the one Saviour in its misery, the one Lord in its life.

The strength of European Protestantism, which in all too many cases has surrendered the preaching of the evangelical gospel of grace and immediate consciousness of pardoning power, is utterly inadequate to meet this situation. The hope entertained in some quarters at the close of the war that with some financial support European Protestantism would be able to rescue Europe has been disappointed by the events of the years that have succeeded.

From all these considerations it is evident that no section of the world to-day presents deeper need, more profound suffering, blacker despair, than Continental Europe. Methodism seeks to do its part in supplying these needs. By agreement reached with the Northern Methodist Church, the territory accepted by the Methodist Episcopal Church, South, as its share of the responsibility falls in Belgium, Poland, and Czechoslovakia.

2. *Work in Belgium.*—Belgium has been the center of conflict in Europe for generations and suffered more severely in the past war than ever in her history. Despite the guaranty of neutrality of her territory agreed upon by all the European powers, she was the first country invaded in the effort of the German armies to reach France. This comes from her strategic position as a buffer State between the two larger nations. Though no larger than the State of Maryland, Belgium

is one of the most densely populated sections of the world, with seven and a half million people crowded into her small area. These people are of two strains: a Flemish, or Dutch, strain adjoining Germany, and a Walloon, or French, element on the French border. They are in about equal numbers, but French is the official language of Belgium. The chief city is Brussels, of three quarters of a million population, and many other noted towns and cities are in this small country. Many of these were almost destroyed during the war, the city of Ypres especially having scarcely a single building left.

The dominant religion of Belgium is Romanism, though under the constitution religious toleration prevails. The king must be a Roman Catholic, and most of the population who profess any faith call themselves Catholics. Throughout Europe every person is required to register with the police his religious convictions. Strangely, in some of these countries, thousands have been enrolling themselves of late as Methodists, though they have heard little more than the name of this Church. Increasingly the better educated are calling themselves atheists. Belgian figures for 1920 show only 21 Protestant pastors and 15 Jewish rabbis, while there are 6,000 Roman Catholic priests, 25,000 monks and nuns, and 3,700 Catholic churches.

Many thoughtful Belgians will have nothing to do with Romanism. As one of them said to a Southern Methodist worker, "When you see crowds going to Ooshacher (a popular shrine), when you look at their stupid faces, hear the clatter of their 'chaplets,' with a bunch of medals, like horses with their chains in a cavalry regiment, and listen to them repeating unceasingly the same words they call prayer—well, one feels more or less proud not to have such a religion."

The Board of Missions opened work in Belgium in

1919, following the report of a special commission which had previously surveyed the field. Some work of immediate relief was done, but soon two institutions were put in operation which have continued to the present time. The first of these is an orphanage established at Uccle, a suburb of Brussels, where the entire plant of a leading boys' school was purchased. It has been filled with children from the beginning, and throughout Europe this work of caring for war orphans is still one of the most necessary forms of Christian service.

A boarding school for girls is *Les Marronniers*, the only school of its kind in Belgium, or for that matter in Central Europe. Here the daughters of high-class Belgians and other nationalities are given an English education, and there have always been more applications than could be cared for. The school is self-supporting save for one or two American workers.

In the city of Brussels the Methodist headquarters building for all the European work is located. This has been the center of work in the city also. It is an institutional agency where school work, literary activities, and preaching services are held in both French and English. A large amount of colportage work is done, the sale of the Bible being especially stressed. A Bible and evangelistic school is also conducted here. In coöperation with Belgian Protestants a hospital is maintained in Brussels.

In the smaller towns a number of preaching places are kept open, and churches have been established at eighteen of the larger towns. The General Conference of 1922 ordered the organization of missions in each of the three European fields, and this was done by Bishop Beauchamp. The Belgian Mission then had eight missionary workers, eight charges, and about two hundred members. It has never been necessary to maintain a large staff of foreign workers, since a capable

and intelligent group of converts to the evangelical gospel has been available from the first. The Belgian work in the report of the Board for 1925 shows 15 congregations, 25 preaching places, 31 missionaries and workers, including wives of missionaries, 290 Church members, 381 Sunday school scholars, and property worth \$279,500. As in all the other European fields, the mission property was bought very advantageously and has advanced greatly in value. The dissemination of Christian literature in large quantities under the direction of Rev. W. G. Thonger, a Belgian, and an aggressive evangelistic spirit have characterized this Mission.

3. *Poland*.—The present republic of Poland is a creation of the Paris Peace Conference, but the Poles have a continuous history of great interest and achievement running back to the eighth century. At one time during the seventeenth century it was one of the most powerful states of Europe and was indeed the first European democracy of modern times. But its policies did not suit the surrounding autocratic rulers, and in 1772 there began the dismemberment of Poland by Germany, Austria, and Russia, which, with great bloodshed and despite the heroic resistance of the Poles, was completed in 1794, and Polish independence ceased.

Modern Poland includes most of the ancient republic, with a mixed population of twenty-seven million people and an extent of territory somewhat less than that of Germany. Poles and Slavs furnish eighteen million of the total, Jews three million, with the rest distributed among Germans, Russians, and lesser Slavic elements. The capital of the country is Warsaw, a city with a long and honorable history, but most of the Poles, 75 per cent, live in the country, and 65 per cent are on farms. No part of the world suffered more than did Poland during the World War, for both Russia

and Germany invaded the country, and the Poles fought in turn against each of these great powers, seeking always to achieve again their ancient independence. The present republic was officially proclaimed in 1918 and was recognized by the Versailles Peace Treaty in 1919.

The Polish republic has been under constant danger from Russia since its organization; in fact, it has been at war for a considerable portion of its history. Great difficulties have been faced in the adoption and enforcement of a new constitution, stabilizing the currency, and rebuilding the vast stretches of devastated territory.

Poland has made its contribution to American independence, for Pulaski and Kosciusko fought with Washington. Chopin, Paderewski, Hoffman, and Sembrich in music; Sienkiewicz, Conrad, Sarbiewski, Skarga in literature; Copernicus and Madam Curie in science have shown what latent talent there is among the Poles. The University of Cracow, founded in 1364 and still in existence with 5,000 students, was the second European university in point of time, and the University of Warsaw with 10,000 students is to-day one of the greatest in Europe.

There is no established Church in Poland, but the constitution declares Roman Catholicism to be the dominant faith of the republic. There are 8,000 Roman Catholic priests and 2,500 Greek Catholic, with 3,300 churches of the latter faith. The Russian Orthodox Church is also represented, and there are 600 Protestant Churches of every kind.

Southern Methodism entered Poland in 1920, following the visit of a delegation representing the Centenary Commission, and the first representatives of the Board were Rev. George W. Twynham and Rev. Josef Dobes, a native Czech, who had been working

among his people in Texas. The conditions at that time were very distressing and were made worse by the flocking into Poland from Russia of thousands of homeless and destitute Poles driven out by the Bolsheviks. A special Polish Relief Movement was organized and under the leadership of Miss Daisy Davies achieved great success. This work was carried on by the Woman's Missionary Societies throughout the Church. Eight thousand bales and packages, containing nearly a million garments, 62,000 pairs of shoes, 37,000 cakes of soap, all reaching a total valuation of two million dollars, were shipped to Poland on special steamers. These were distributed by the Methodist workers in Warsaw and other relief centers, where soup kitchens were also maintained. Thousands of students were clothed and kept alive, besides refugees in great numbers. This was the greatest relief work ever accomplished by the Church and was acknowledged formally by the Polish government, who also turned over 200 orphan boys to the care of the workers.

At the end of the period of relief, the work of the several day schools and orphanages was consolidated and permanent quarters were sought. A central building in Warsaw was purchased and became a social service, educational, and evangelistic center. Within eighteen months of the first work, the Polish Mission was organized with 2 districts, 9 charges, 7 churches, 800 members, 150 probationers, and property worth \$67,000. Three orphanages had been established, at Klarysew, Gorchow, and Mory.

Almost from the beginning this Mission has been the object of persecution and opposition from the Romanists. The Polish government "extinguished the legal existence" of all "foreign humanitarian enterprises" as soon as the need of physical relief was past. Only by securing a charter as The Southern Trading Com-

pany was Southern Methodist work in Poland saved. Under this name it is still carried on, for the application of the proper officials to the government is not making very much progress. The Polish constitution grants religious liberty, but difficulty has been encountered in getting this clause put into operation. Undoubtedly Romanism would like to see Methodism driven from Poland and is bending every effort to that end. Under their inspiration, an ancient law forbidding the ministry of Protestant ministers to any but their existing "constituency" has been revived. This means that little evangelistic work can be done, since all attendants at services may be, and sometimes are, required by the police to show a membership card. Church recognition has not been secured, but there is good ground to hope that it will be given, and in fact other faiths than the Roman Catholic, as has been already indicated, are now legally existing in Poland.

In two instances the work of the mission has been especially interfered with. The orphanage at Odonanow, where fifty boys were housed, was forcibly broken up by local authorities, and no redress seemed possible. All the boys, however, who had been assigned to Catholic homes, slipped away and voluntarily returned to the orphanage over night. By aid of the British Minister at Warsaw orders were issued forbidding the recurrence of the interference and directing return of the boys. In another case, however, the Romanists succeeded in forcing the sale of a desirable piece of property which had been bought for an orphanage on the ground that it exceeded the legal acreage limit allowed to be owned by any religious order at one spot.

An outstanding leader of Polish Methodism is Director Wladyslaw Dropiowski. He had been before the war one of the most noted educators of Poland, operating a boys' school of high standing at Lwow.

Becoming acquainted with the Methodist interpretation of the Christian gospel, he experienced a thorough conversion and has become the head of the educational work of the Church in Poland, being now head of the school and orphanage at Klarysew. Director Dropiowski's experience is typical of that of many educated Poles who turn from Romanism, but it is also different in that he found a positive evangelical faith.

As a result of hearing Director Dropiowski preach, a movement was started by the representatives in the Polish Parliament of "Little White Russia" to have Methodism introduced into their territory. This is a small territory once Russian, but now adhering to Poland, where two and a half million persons live. Their Senator Wlasow became interested in the new gospel, and with other leaders waited upon Bishop Beauchamp with an urgent appeal to enter Little White Russia. They drew up an official appeal to the Board of Missions to come, and would not be satisfied until Director Dropiowski had made a tour of their country. No funds or workers were available at the time to respond to their appeal. It will require time, money, and men to give them adequate instruction, and these are lacking.

Southern Methodist work now extends practically throughout Poland, so far as occupation of important points is concerned. There are 21 congregations, 15 missionaries and workers, including wives, 596 members, 620 Sunday school scholars, and property worth \$450,000.

Rev. F. C. Woodard is superintendent of the Mission. An appeal is before the League of Nations asking for aid in protecting religious minorities in Poland, and there is good reason to believe that, either through this source or by voluntary action of the Polish government in granting a charter for religious work, the chief ob-

stacles to evangelical preaching will be removed. In the meantime work continues with boys in the orphanages, and in other school work, with such preaching as is possible.

4. *Czechoslovakia*.—No section of the Church showed so large a proportionate gain in membership in 1924 as did the Southern Methodist Mission in Czechoslovakia, which now reports a membership of over nine thousand, all won by the simple preaching of the evangelical gospel since the close of the World War.

The newly created republic of Czechoslovakia lies almost in the exact center of Europe and is about the size of the State of Illinois, with a population of thirteen and a half million. Only nine million of this total are Czechoslovaks, however, for three million Germans are present, besides strong elements of Jews, Magyars, Poles, and Ruthenians. The territory of the new country was formerly part of the Austro-Hungarian empire, though never spiritually kin to Austria. In fact, there are great differences of feeling and racial consciousness among the present elements of the new nation, which has tremendous wealth in natural resources and has achieved great success in the few years of its life in getting its institutions organized and its national government into operation. Proclamation of the new republic was made in the United States in 1918, and the first President, Hon. Thomas G. Masaryk, who had worked in the interests of this result, was elected and duly installed in 1919.

The provinces included in the present nation, especially Bohemia and Moravia, are the original home of early European Protestantism. For centuries the ideal of religious freedom has been kept alive among the Czechs, though Romanism was, and is now, the dominant religion of this section of the old empire. John Huss, the great leader of the Bohemian Reformation,

tion, was burned at the stake seventy-five years before the day of Martin Luther. When the German Reformation got under way there were already 200,000 Protestants in Moravia and Bohemia. These suffered severely under oppression and bloody religious and political persecution. The culmination of the conflict was the practical extermination of the Czechs' power, their number in Bohemia having been reduced from 3,000,000 to 800,000 when their final revolt was crushed by the Hapsburgs in 1620. Not until the close of the World War did they again revive. Yet one of the great universities of Europe is that at Prague, founded in 1348 and the scene of Huss' activities. To-day it has nearly 9,000 students, and through the centuries the Czechs have made substantial contributions to learning and culture.

The historical contact of Methodism with this great people is by way of the Moravians who settled in Germany, by whom John Wesley was greatly influenced. He was with them in Georgia, in England, and spent a number of months at their headquarters in Herrnhut. Their ideas of spiritual experience as central in religion were like his own, and the return of this gospel to Bohemia and Moravia under Methodist auspices is a partial recognition of this debt of the centuries.

Two branches of relief work were opened in Prague, the great educational and cultural center of the nation, in 1920. One of these was for the university students and the other for Russian refugees. Both of these prospered, and at the end of the time of relief it was found that the Church had a fast-growing body of adherents to care for. Two Czech preachers, Josef Dobes and J. P. Bartak, were sent to do evangelistic work, and were joined by Rev. C. T. Collyer, who has seen long service as an evangelistic missionary in China and Korea. There was an immediate response

and from the beginning the Church in this country has witnessed a continuous revival. Early calls for aid were answered by evangelists from America, Dr. O. E. Goddard, Rev. Walt Holcomb, Rev. Luther Bridgers, and others. At one time Mr. Collyer conducted a six weeks' meeting in which there were 700 converts. The spread of the message has been so rapid that at the organization of the Mission in 1922 there were 6,000 members. A special feature of the work has been the distribution of the Bible.

A "Loose from Rome" movement, in which great success has been had, is now nation-wide in its scope and seeks to secure the freedom from the domination of Rome of the Catholic congregations in the new Czech republic. This was one of the rallying cries of John Huss, and its revival among the people who are his spiritual heirs is full of significance. Protestantism, of course, is greatly interested in the success of this movement.

Romanism has been greatly exercised over the spread of Methodism in Europe and has circulated a curious paper containing a supposed account of the doctrines and practices of Methodists. The paper is full of absurdities, but contains the closing statement: "It took time and many experiences, good and bad, before Methodism became what it is to-day—namely, a real and serious enemy of the Roman Catholic Church, which no other Protestant Church can boast of."

The chief institution of Methodism is a Bible training school at Prague, under the direction of Rev. D. P. Melson. It seeks to equip the Czech preachers with a Methodist background for their work. The largest single congregation of the Church is to be found also in Prague.

IX

INDIAN AND NEGRO

I. INDIAN MISSIONS

1. Indian Missions and American Christianity.—Possibly the chief result of efforts to Christianize the North American Indian has been the awakening of the general missionary consciousness of American Protestant Christianity. One of the avowed objects of all early colonizing projects on the American Continent was the evangelization of the heathen. This was true of Catholic settlements in South America and of the work of Protestant groups in North America. Yet by a strange process of history, which is nevertheless perfectly clear in its psychology, the missionary interest which began in a passion for the conversion of the Indian changed into a concern for the Christianizing of the white population of the American frontier, and this in due time gave birth to the desire to go into all the world and preach the gospel to every creature. The humble and neglected Red Man has thus, all unwittingly, indirectly given to thousands the benefits of the gospel into which he has but tardily entered.

Three stages are notable in the effort of Protestantism to convert the Indian: the period of progress in earliest colonial days, the period of neglect next ensuing, and the period of revived interest in the Indian on the fast-traveling frontier, which in turn gave way to the effort to win the whites on this side that frontier.

Romanism in South America entered simultaneously with Christopher Columbus and the first explorers. They claimed the land for Spain and sought to baptize the Indians for the pope. The first proving more

profitable than the second, the latter was soon neglected, and except in form the Indian population of South and Central America is as pagan to-day as it was in 1492. Indeed, Protestant missionaries find the thinly veneered paganism of Mexico, where the Indian blood is most numerous, as difficult to penetrate with the true religion of Jesus as the savagery of Africa. The Jesuits in North America, whose story has been so thrillingly told by Francis Parkman, satisfied themselves in most cases with securing the baptism of as many persons as possible, whether secretly, as in the case of infants, or openly, as in the case of not a few adults.

The main effort to Christianize the Indian was undertaken by Protestant bodies in the United States, and more particularly in New England. True, William Penn was an outstanding illustration in another section of fair and straightforward dealings with the Red Man, and of course such a policy, as long as it was continued, had its effect. Yet the successful conversion of Indians in the early colonial period was done by John Eliot, David Brainerd, the Mayhews, and a few others like them. The success achieved by these early heroes has never been reproduced in later year and did not long continue after the death of the early founders. Possibly the chief causes of the end of this success are to be found, first, in the gradual, but eventually complete, removal of the Indian population into the interior, across the mountains. The second cause was more fundamental and is to be found in the fact that colonial missions were carried on almost exclusively at the expense of societies situated in Great Britain and on the Continent, as in the case of the Moravians. The colonial Churches themselves were never vitally related to Indian missions and gave only small fractions of the sums expended in this work. With the withdrawal of European support the sources of revenue

were stopped, and no adequate sense of responsibility had been aroused within the American Churches to lead them to send men and supplies after the fast-retreating savage.

John Eliot, "The Apostle of the Indians," secured results in his long life of sacrificial devotion never afterwards equaled by any other missionary. The translating of the Scriptures, primers, catechisms, and devotional books, the formulating of an Indian grammar, the establishment of schools and of a college at Cambridge, the grouping of thousands of Indians in village communities, the organizing and superintending of Indian Churches, with the training of native teachers and the enlistment in England through the Society for the Propagation of the Gospel of a wide and generous patronage of Indian missions are a few of Eliot's achievements. The number of praying Indians in the vicinity of Boston was estimated by an observant contemporary in 1674 as being at least eleven hundred. Yet to-day there is no one who is sufficiently familiar with the dialect spoken by Eliot's tribes to read the Bible he translated, though it was the first Bible printed in America. He had at one time twenty-four Indian preachers at work.

The journal of David Brainerd is one of the most inspiring devotional books in Christian literature. This simple record of a godly life exercised a great influence over Jonathan Edwards, in whose home the author died at the age of twenty-nine, as well as playing a part in the missionary decisions of Henry Martyn and William Carey. Broken in health by the long trips through winter snows which were necessary to reach his Indian hearers, Brainerd died with few visible results, but his book lives after him.

In 1641 Thomas Mayhew obtained a grant of Martha's Vineyard and neighboring islands. Here his

son, of the same name, labored for ten years among the Indians. Thomas dying at sea, his aged father, at seventy years of age, took up his missionary labors, to be succeeded in turn by a grandson, great-grandson, and great-great-grandson. The last missionary of this remarkable family of missionaries died in 1896, ending a continuous ministry of one hundred and sixty years by the same family to the same people. Others in Pennsylvania, New Jersey, and Virginia were active in work among their dusky neighbors.

This period came to an end when practically all the Indian tribes removed across the Allegheny Mountains; but when white settlers penetrated to Tennessee, Kentucky, Mississippi, and Ohio, they found themselves again face to face with the original inhabitants of the seaboard colonies. There ensued a period of bitter strife, for the Indian was prepared to defend this section against all aggression, and he no longer sold title to his hunting grounds for a string of beads or a bottle of whisky.

Some thoughtful students of human relations at this time began to say that the best way of living harmoniously with the Indian was to Christianize him, and with the opening of the nineteenth century there was a renewal of missionary zeal among the American Churches. But there seemed little appeal in the call to carry the gospel to the Red Man, and candidates were not found for the task. There was, however, a very ready response to the appeal to send money and workers to Christianize the frontier settlements of the white man, and from this time set in the movement to win the West, and then the far West, for the cause of Protestant Christianity. This movement succeeded, but at the same time Indian missions were neglected. Gradually the Indian, by either voluntary migration or enforced deportation, crossed the Mississippi, and

in that region the missions now conducted for his benefit are situated.

Three periods are distinguishable in the relations of the United States government with the Indians: the Colonial, the National, and the Modern. In the first, constant warfare was the rule; yet in most cases the fighting was caused by the efforts of various foreign powers to win the American continent, and Indians were tools in the game. During the national period the government made countless treaties with Indian tribes, every one of which was broken either by the government itself or by unrestrainable forces, such as immigration westward, in which the Indian was the victim. The modern period dates about 1870, when the first beginnings of a conscience toward the Red Man are distinguished. Evidences of this are the Hampton Institute, founded for the benefit of both Indians and Negroes, and the Carlisle Indian School in Pennsylvania. Increasingly the government has assumed full responsibility for the Indian, until to-day backward tribes or individuals are practically wards of the government. Indian reservations were founded and property rights, especially to land, have been protected.

2. *The Indian as He Is.*—There are now 344,303 Indians in the United States, and this number is held by some good authorities to be more than have ever lived in this country at any time in history and is on the increase. Of these, 165,053 are full-blood Indians, the remainder showing various degrees of mixture with other bloods. There does not appear to be any racial discrimination against Indian blood, though free intermarriage takes place between the Indians of the lower social level and the Negro and between more intelligent and cultivated Indians and whites. The Indian population is not concentrated altogether on reservations,

though the largest number, 165,053, is found in Oklahoma, and in particular in that section of the State once constituting the Indian Territory. There are 280 tribes, or bands, speaking 58 different dialects, and 161 reservations, in many States, are set apart for their residence.

While there are still several tribes of "wild" or "blanket" Indians, living in the main the same kind of tepee life their forefathers lived, most Indians wear the garb of other American citizens, live in cabins or small houses, and engage in the life of the country, attending government or Church schools, and tilling the soil they own. The chief distinction made by the government within the ranks of the Indian population is into "restricted" and "unrestricted" groups. Only the former class is under the guardianship of the Indian Service, and this class is being rapidly diminished by the Competency Commissions which pass upon the qualifications of the various Indians. Those having less than one-half Indian blood are "unrestricted," as well as those with more than this who have been declared "competent." Among the Five Civilized Tribes, for instance, where most of the work of the Methodist Episcopal Church, South, is carried on, there are now not over 18,000 "restricted" Indians, and under the terms of the law most of these will pass out of that class within another eight years.

The name "Indian" has always been synonymous with bravery. No matter what his other faults, he has seldom been a physical coward. His language is full of poetic expressions, and most of the romantic folk tales of America have some Indian background. There is scarcely a community which he once inhabited which does not bear testimony to his love of heroism and romance in some myth or legend connected with hills, streams, or forests. The Potomac, the Rappahannock,

the Monongahela, the Chattahoochee are some of the rivers he has named, while Junaluska, Sequoyah, and other mountain peaks were also named by him. He often excelled the white man in his fidelity to his pledged word. The Iroquois nation kept faith with the British, the Delawares with Penn, and the tribes of Canada with the Hudson's Bay Company through scores of years. His tribal communism saw to it that there were no extremes of poverty or wealth within its ranks.

The religion of the North American Indian ranks high in the scale of aboriginal faiths. Never an Indian who did not believe in God—not the white man's God, but his own. The Great Spirit and the Great Father may have been ideas which crept into his religion after contact with the whites, but there was no jarring note in the Indian's adoption of them into his religious thinking. He had his ethical standards, even though these were based on social rather than religious grounds; and while to him the world was full of spirits, yet he had definite ideas of a future life, and in some cases conceived of it as a "golden age." The story is related that when missionaries first preached the Ten Commandments to the Mohicans the Indians said, "Fool, dost thou think that my mother did not teach me these things while I was at her breast?" But when the missionary preached on the redeeming love of Christ they said: "Here is a new thought. Come, tell us about this wonderful thing."

Had other white men prosecuted missions among the Indians with the devotion and determination of Eliot and the Mayhews, who can say that the response of the race might not have been as gratifying as that which met their efforts? But it was not done.

The Indian, however, has his faults, some of his own nature and some taught him by the white man. With-

in himself the causes have been ignorance and an uncorrected paganism; within the white man who has taught him his worst vices the fault lies deeper. Whisky, "fire water," was put to his lips by the whites, though he had some intoxicating drinks of his own before. So of firearms and gambling for gain. These three have caused him, and the whites, the greatest trouble and failure.

Vices native to the Indian were, among others, the dance and the use of the harmful, habit-forming, debasing drug, "peyote." Some have sought to glorify the Indian dance as a beautiful expression of his artistic sense. Such is not the opinion held of it by Christian Indians. Invariably they condemn it and demand that it be given up by all who would have membership in their congregations. It was the scene of immorality, drunkenness, revelry, gambling, and debauchery of youth. The "stomp dance ground" is opposed by all workers among Indians and by their own leaders. Its reintroduction in recent times has been fostered by commercialism and opposed by Christianity.

The right of the Indian to raise, sell, and use the drug called "peyote" has been defended in the Congress of the United States on the ground that its use is necessary to religious exercises. In this connection Dr. Harvey W. Wiley has said: "So far as building up a Peyote Church is concerned, if that is established, we will have an alcohol Church and a cocaine Church and a tobacco Church, and any person who wants to use a drug and escape legal penalties for doing it can call it a religious rite. It is a drug addiction, pure and simple."

3. *Methodist Indian Missions.*—It should never be forgotten that John Wesley came to Georgia in 1736 fully intending to give his life to the evangelization of the American Indian. That he did not succeed in working directly with Indians during the few years of

his residence was due in large part to the demands of the colonists that he work with them, and in part also to their unwillingness for him to become too closely associated with the Red Men. There were also language difficulties which had not been overcome even by the time of his return to England. In his journal Wesley recorded at length his conversations with several parties of Indians on religious subjects, indicating that his interest in them remained active.

Bishop Asbury also was deeply interested in the Indians, though often in danger from them during his travels. He used such means as were available to have the gospel preached to them, and many of the early circuit riders preached to Indians when they could do so. An entry in Asbury's journal in 1789 says: "I wrote a letter to Cornplanter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men and send messengers to publish the glad tidings of salvation among them."

The first American Methodist missionary was John Stewart, a negro, who was converted in a camp meeting in Ohio and went to preach the gospel to the Indians of the Northwest Territory. He worked among the Wyandots near Sandusky, Ohio, and was aided in his work by a Negro man, once a Christian, who helped Stewart with the language. It was the story of this successful mission, and the desire to aid in it, that led to the organization in New York in 1819 of the Missionary Society of American Methodism.

Three stages should be noted in Methodist work among the Indians. The first was the period of activity from 1816 to 1830, when most of the Indians were in Georgia, Alabama, Tennessee, and Mississippi. It was at this time that Dr. William Capers, in 1821, was appointed to superintend the missions among Indians in Georgia and Alabama. One of his chief works was the

establishment of the first Asbury Manual Labor School near Columbus, Ga. The chief product of this school was Samuel J. Checote, who later became chief of the Creek Nation from 1867 to 1880, a Methodist presiding elder, and a delegate to the Ecumenical Conference in London in 1881. His descendants are still prominent Methodists in Oklahoma, one of the same name being presiding elder of the Creek District of the Indian Mission. Other early workers were the grandfather and great-grandfather of Bishop W. R. Lambuth, and Rev. John B. McFerrin, who for twelve years was Missionary Secretary. One of McFerrin's converts was John Ross, a leader of the Cherokee Nation for forty years.

A second period of missionary activity is dated from the removal of the tribes across the Mississippi in 1830. During the time this movement was under consideration little Christian work could be done, for the tribes were downcast, sullen, and depressed. In the main they were divided into two parties, one favoring voluntary migration and the other desiring to resist. It was the resisting element who were finally "deported" from Georgia and other sections in 1838, and on the hard march many hundreds died. However, Methodist missionaries did not desert their people, and among the many who went with the Indians, or ministered to them in the early years across the river, were Alexander Talley, Moses Perry, L. B. Stateler, Nathan Scarritt, John Harold, T. F. Brewer, J. J. Methvin, and of the Indians themselves Samuel J. Checote and James McHenry.

It was about this time, in 1832 to be exact, that four Flathead chiefs came from the far West to St. Louis in search of a copy of the Bible. Two difficulties faced them, of the significance of which they were not aware. One was that they fell in with Catholic priests, who did not consider a Bible necessary to their salvation, and

the second was that there was no Bible in their language, and few of their people knew English. Upon leaving, after six months, without a Bible, the chiefs expressed their disappointment, and the statement of one of them was published in the Church papers. He said:

I came to you over the long trail of many moons from the setting sun. I made my way with strong arms through enemies and strange lands that I might carry much back to my people. I go back with both arms broken and empty. My people sent me to get the white man's book of heaven. You took me to where you allow your women to dance as we do not ours, and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me pictures of heaven and of the good land beyond, but the book was not among them. When I tell my people after one more snow in the big council that I did not bring the book, no word will be spoken by our old men or by our young warriors. One by one they will rise up and go out in silence. My people will die in darkness and go a long path to their hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words.

This address caused a great revival of interest in work among Indians, and one of the results was the visit to the Northwest of Rev. Jason Lee, who established Methodism in that section.

The work among Indians fell to the Methodist Episcopal Church, South, in the division of 1844, in which year the Indian Mission Conference was organized. It was divided into 3 districts, with 25 effective preachers, several of whom were Indians, 85 white, 33 colored, and 2,992 Indian members. The work remained in about this status until the Civil War, though the membership in 1861 had increased to over four thousand. Bishop Marvin held the first session of the Indian Mission Conference after the war and found 15 white and Indian preachers. These set to work to build up their membership and in 1868 reported a total of 2,226. The work was prosecuted with zeal, and in 1891 there were

8 districts, 92 missionaries, 136 local preachers, 9,669 members, and 152 Sunday schools with 6,403 scholars. The Board of Missions spent on Indian work from 1846 to 1888, not including the period from 1846 to 1870, \$379,275.

The work of Southern Methodism among the Indians to-day is not so extensive as it was in 1891. One reason is the rapid transfer of the English-speaking Indian membership out of the Indian-speaking congregations into the white Churches. While the proceedings of the Indian Mission are conducted in English and in each of the five dialects represented, the time will not be long until most of the Indian work will become part of the regular organization of the Church. Most of the work of Methodism is done within the Five Civilized Tribes, which number 101,306 members, 26,774 of whom are full bloods. The largest groups are the Cherokees, who number 41,824, followed in turn by the Choctaws, Chickasaws, Creeks, and Seminoles. The Indian Mission reports 2,594 members 78 societies, and contributions in 1925 of \$15,767.

Other work of Methodism is carried on among the wild Kiowa Apaches of Western Oklahoma, the Nez Percés of Idaho, and a tribe in Northern Alabama which is related to the Creeks. The Home Department of the Board of Missions is interested in the work among Indians to the extent of supporting fifteen preachers in Oklahoma, including the superintendent of the Indian Mission, a preacher to the Nez Percés, one to the Indians in Alabama, the support of the Willis Fulsom Training School at Smithville, Okla., forty scholarships for Indian children, and a Camp House for the Kiowas at Hog Creek Church in Oklahoma.

Educational efforts of Methodism among the Indians have been more extensive in the past than they are at present. After the removal of the Indians to the West

in 1830 strong efforts were made to supply them with schools. For thirty years, from 1851 to 1881, the second Asbury Manual Labor School was maintained at Eufaula, Okla., and in it were trained many of the leaders of the Indian people, especially of the Creeks. Other schools were New Hope School for girls, among the Choctaws, Seminole Female Academy, and Harrell International Institute. It was always difficult to have permanent educational work as long as the old policy of joint control of the schools by the Board and by the Indians was in force, for the Indians moved frequently and interfered with school discipline. Another obstacle was that after the Civil War the United States government, which contributed to other Church work, particularly the Catholic, among Indians, declined to give any aid to the work of the Methodist Episcopal Church, South. It had aided in building and maintaining the Asbury Manual Labor School.

The one educational institution of the Church among Indians was established in 1921 with Centenary money. It is the Willis Fulsom Training School, at Smithville, Okla., where the Board maintains ten members of the faculty and furnishes the building. It ministers to both Indians and mountain whites of its section. The Home Secretaries reported to the Board in 1925: "The Fulsom Training School has had a most prosperous year, and too much cannot be said for the good work of this institution. A splendid church has been completed on the campus, which will serve the school and the community. All our Indian work has been greatly blessed. The membership shows no great increase because of the constant transfer of the people to the white Churches. Our work is helpful to the poorest Indians, who still live in the country places."

Two educational and religious influences that should not be overlooked are the Indian alphabet and the

work of negro slaves. The alphabet is said to have been invented by Chief Sequoyah, of the Cherokee tribe, after years of patient toil. It was a very simple arrangement and could be easily mastered by students. Just as he was about to complete this work, his wife threw all his models into the fire, but with untiring zeal Sequoyah began all over again and, after wearisome months, again had his alphabet ready. Through this means the Scriptures were made available, hymns translated, and a literature prepared. Education and Christianity were promoted.

After the removal of the Creeks to the West, they became possessed of Negro slaves. These had been previously converted and taught to their Red masters the Christian tunes and songs they had learned. When missionary work was resumed among the Indians, Christian hymns and sentiments were already familiar to them through the instruction of their humble slaves.

The increasing wealth of the Indians and the extensive state educational system have made extensive Church education no longer so necessary as in the past.

II. THE NEGRO

1. The Negro in America.—The Negro population of the United States is given as 10,463,131, or 9.9 per cent of the total population of continental United States. This is a smaller percentage than at any time in recent years, as in 1910 Negroes were 10.7 per cent of the total and in 1900 were 11.9 per cent. When the first census was taken in 1790 there were 757,208 Negroes in the country, of whom 697,897 were slaves. The percentage of colored people to the population then was 19.3 per cent; the percentage has never been higher than that, having been lower in every census save two.

Of all the Negroes in the United States, nearly 80 per cent, 8,281,698, live in the twelve States of the "Old

South," where the average for the twelve States is 32.5 per cent Negroes to the total population. In all the other States of the Union the proportion of Negroes is only 1.7 per cent. These figures demonstrate the essentially "Southern" aspect of the Negro problem. Within the South, some States are more thickly populated by Negroes than others. South Carolina and Mississippi report over half their total population as Negro, while two counties in these States report 90 per cent Negro population. The city of Charleston, S. C., has as many colored as white inhabitants.

While there is much shifting of the Negro population, and at least a million Negroes are said to have moved into Northern States since the World War, the characteristic life of the Negro is to be found in the rural sections of the twelve Southern States. Only about three and a half million Negroes are in centers of 2,500 or more. Here too, however, there is much shifting of population, for the Negro is doing just what the white man is doing—namely, going to the new industrial centers and fast-growing cities of the States where he resides.

Illiteracy is high among the adult population of the United States among the Negroes, though among native whites only 1.6 per cent are illiterate. In 1920, 22.9 per cent of all Negroes in America over ten years of age could not read or write. This was a reduction from the 30.4 per cent who were returned as illiterate in 1910. The relatively high proportion of illiteracy in the Southern States over other sections of the country is altogether due to the Negro population. Most Negro illiteracy is now found among the adults, as practically all Negro children can read and write.

Two things are evident from this summary of facts. First, the Negro will probably always remain, for the most part, centered in the rural South; and, second,

his chief present need is for education. It should be kept in mind that one of the first missionary responsibilities of the Church is to insist that adequate educational advantages should be afforded the Negro population through the public school system, for it is a matter of common knowledge that in most States the Negroes do not get even the same amount of money for schools that they pay in taxes. A better conscience on this subject has been manifested in recent years, and with the aid of the Rosenwald, the Jeannes, and the Slater funds educational advantages for Negroes are being bettered. They are still inadequately cared for in the matter of teacher-training schools and a really first-class professional school where all kinds of advanced work for professional careers may be found.

The first effort of Negro leaders after the Civil War was for economic independence, and so the earliest schools founded by and for members of this race, Hampton and Tuskegee, have stressed the training of practical workers. It is a generally accepted principle of present-day discussion of the Negro situation that leadership of the race must be found in its own ranks, and that this leadership, working side by side with the white leadership of the sections where Negroes are numerous, must coöperate in the problems facing the joint civilization of America. It is impossible and unnecessary here to recount the history of slavery in America. The Negro did not come to these shores of his own accord, but was brought here, and that not by the people among whom he was sold, but by Dutch and English traders. Colonial laws seeking to forbid slavery were invariably set aside by the British crown, for before 1772 Virginia alone passed thirty-three laws against the introduction of slaves, all of which were set aside by England.

Slavery became economically profitable after the

South adopted cotton as its staple crop. This happened in the closing years of the eighteenth century, when the cotton gin, the steam engine, and spinning machinery were invented. The condition of the Negro under slavery was not to be envied by any lover of human liberty; yet under this arrangement the colored race made greater progress than either that race or any other has made in similar time. In about a hundred years the eight million negroes in this country passed from the state of barbarism in which either they or their fathers lived into a fairly high stage of civilization. They learned, all of them, to speak the English language. They almost universally adopted the Christian religion and accepted the civilization of the Anglo-Saxon as their own.

While slavery was an oppression to the Negro, it was a curse to the whole South, and nowhere is the whole idea of human bondage more repugnant to men than in the South to-day. Yet the white man still suffers from this institution, while the Negro made through it the chief and only advance his race has ever made. It is impossible to picture any other arrangement than that which actually existed whereby the highest white civilization could have been mediated to millions of black men in a similar space of time.

The Negro has adopted Christianity as his own religion. He came to this country a pagan, an animist, a spirit worshiper. In rare instances he was a Mohammedan. By the millions he accepted the preaching of the Christian gospel, and to-day it is a rare thing to find any Negro who does not claim membership in some form of Christian Church. Romanism has never made much progress among American Negroes. This seems strange, since the appeal of this faith is primarily to backward people, to whom it offers a thinly veneered paganism in place of their own. The Negro, however,

found in the Protestant Churches the particular institution he needed—namely, an institution around which he could center all his social life. More fully than any white Americans, the Negroes have grasped the idea of the Church as the center of their whole life. It is their Church, their social meeting place, their lodge room, their bank, their all. In the early days of freedom it was the only place where they could freely gather and do as they pleased without any kind of supervision. On this training ground, above all others, the leadership of the Negro race has been developed.

It is a remarkable fact that during the four years when the South was almost denuded of white men, and when for miles and miles only Negroes were in charge of farms and houses, the orderly processes of agriculture continued, and that not once did a Negro rebellion threaten the rear of the Confederate armies, even though every slave in America knew that victory for the other side meant liberty for him. It is not too much to claim that this phenomenon—almost unexampled in human history—is due to the effect of the Christian gospel in claiming and holding the Negro population of the South to religion.

2. *Early Missionary Activity.*—The effort to evangelize the Negroes began with their first coming to this country and continued right down to the end of the Civil War. Since that time it has been, in the main, the responsibility of the Negroes themselves, with white financial support, to preach the gospel to their own people. There was little opposition to Negro education and evangelization anywhere in the South until about 1830, when the rise of the abolitionist movement in the North was reflected in repressive legislation throughout the South. The Methodist Church had experienced a great deal of difficulty over slavery in the close of the eighteenth century, when several of the English

preachers had denounced it and had desired to make slaveholding a bar to membership in the Societies. Bishop Thomas Coke became particularly unpopular for his stand on this matter, which was regarded by most of his preachers as an issue requiring careful handling.

Early Methodist work among the Negroes flourished, and its leaders had the interests of the blacks always at heart. Wesley had made converts among colored people in England who went to the West Indies and planted Methodism there. The first preachers in America presented their gospel to whites and blacks alike, and with a readier response at times from the latter. "Black Harry" Hosier was one of the most powerful of the group that itinerated with Francis Asbury, though only a colored body servant of the Bishop's. The first report of colored Methodists was in 1786, when there were 18,791 whites and 1,890 colored. By 1790 there were 11,682 colored Methodists.

Beginning in 1800 separate Negro Churches, under their own denominational leaders, were set up, in several instances by secession from white Methodist congregations or control, and these bodies made substantial progress among their own people. However, colored persons continued to hold membership in the Methodist Episcopal Church and were enrolled in the same congregations as the whites. The plan of conducting the services differed. In some congregations both groups met at the same hour, the Negroes occupying a special corner, or more usually the gallery. Perhaps this explains the popularity of this feature of church architecture. Again the same building would be used, but at different hours during the day. In all these instances the colored members were ministered to as part of the regular work of the Church in that community.

The bulk of the slaves, however, did not reside in the same communities as did the whites, but were on the great cotton plantations, where they lived in solid Negro settlements, with an occasional white overseer. It was to reach these that the Negro "missions" of the Methodist Church were organized. As early as 1808 Bishop Asbury had appointed J. E. Millard and James E. Glenn as "missionaries" to two large slave plantations in South Carolina, but the permanent work in this direction was not begun until 1829. At this time Dr. William Capers, superintendent of Indian missions, began to urge the need of the slave population, and Honorable Charles Cotesworth Pinckney, in a public address, advocated measures to bring the Christian religion to the slave plantations.

Mr. Pinckney requested the appointment of a Methodist local preacher to serve as overseer of his plantation; but while this could not be done, it was possible to send regular missionaries to live and labor among the slaves. From the South Carolina Conference in 1829 the Missionary Society sent Rev. John Honour and Rev. J. H. Massey to work on the plantations, and the work thus begun spread rapidly, not only in South Carolina but throughout the other slaveholding States.

Dr. (Bishop) William Capers was without doubt the most influential figure in the task of plantation missions. On his tombstone in Columbia, S. C., there is carved merely this tribute to his memory, "The founder of missions to the slaves." The spread of the work was so rapid that when Methodism was divided in 1844 this work had grown in fifteen years from 2 missions with 417 members to 68 missions with 71 preachers and 21,063 members. There was spent on this work in 1844 \$22,379, and the total spent in the fifteen years was about \$250,000. There were also 65,000 colored Methodists as regular members of the Churches in towns.

The division of Methodism threw upon the Southern Church entire responsibility for almost the whole existing missionary work of the Church. This included the work among the Negroes and the Indians and left for the Northern branch only the small and inexpensive work in Liberia and Brazil. It is not remarkable, therefore, that while the Church, South, was meeting its responsibility to the pagan population that fell to it at home it did not keep abreast of the progress of the Church, North, in missions abroad. No nobler chapter can be found in missionary history than the heroic efforts made to maintain the missions to the Negroes during the Civil War, but the missions were maintained.

The period from 1844 to 1871 saw the greatest activity on the part of all Southern people, and especially of Southern Methodists, in the evangelization of the Negro. Greater progress in education, religion, and culture was noted then than in any other period, either before or since, of twice the length. The entire South was on its mettle to care for the Negro. With the removal of all suspicion in the minds of planters, politicians, and slave owners as to the intent of the Southern Church by its action in 1844, increased facilities for slave missions were made available.

In one four-year period the Negro membership of the Methodist Episcopal Church, South, grew from 125,000 to 156,000, and at the outbreak of the Civil War there were 207,000 slaves enrolled as members of this denomination. In the plantation missions 327 preachers were at work, and \$86,000 a year was being spent on this task.

The course of the Civil War brought complete financial disaster to the entire South; yet in 1862 the Southern Methodist Church spent over \$93,000 on the slave missions. In 1864 the amount was \$158,421, and during 1865 contributions reached \$80,000. Over \$350,000 was raised for this cause during the war period.

While at the opening of the war the Church had in its fold 207,000 colored members, "a larger number of practically heathen converts than all the missionary societies of America had gathered upon all the fields of the heathen world," at the close of the conflict there were only 78,742 still under its care. This number fell off rapidly as the freedmen entered denominations under their own or Northern white leadership. The number rapidly declined to 54,172 in 1867, 32,085 in 1868, 19,686 in 1869, and 13,263 in 1870. At this point the Colored Methodist Episcopal Church was organized as a separate ecclesiastical communion, but 8,000 Negroes chose to remain in the white congregations, and until 1898 the Church reported Negro communicants in a separate column.

3. *Southern Methodism and the Negro To-Day.*—Relationships between the Southern Methodist Church and the Negro in the South are maintained to-day through three channels. First there is the Colored Methodist Episcopal Church, then the work of the Woman's Department of the General Board of Missions, and finally the Home Department of the General Board, administering special funds and an assessment of \$60,000 laid on the Church for the benefit of the Negro.

The Colored Methodist Episcopal Church was authorized by the General Conference of 1866, and came into being in 1870, by which time there were eight Annual Conferences made up of colored members and preachers. Quarterly Conferences and Boards of Trustees throughout the connection were authorized and instructed to convey to the new Colored Church church buildings and other property which had been used previously for Negro work. At Jackson, Tenn., on December 16, 1870, the new body was formally organized, and two bishops, W. H. Miles and R. H. Vanderhorst, were ordained.

In the establishment of this new body the colored members stated, "The confidence and trust imposed in us shall never be betrayed," while the white Methodists said, "Our interest in this cause has not ceased, our responsibility has not ended." With such a start the Colored Methodist Episcopal Church soon began to make its way, reporting at the end of its first four years 4 Bishops, 15 Annual Conferences, 607 traveling preachers, and 74,799 members. It has continued to progress and to-day reports 3,516 churches, 2,643 preachers, and a total membership of over 366,000. It maintains a headquarters at Jackson, Tenn., and has ten bishops. Its nine schools and colleges enroll over 1,500 students in all departments.

The progress of this Church, and of the other Negro-controlled denominations of the United States, both Methodist and Baptist, demonstrates the wisdom of the policy of separating the races in their Church affiliations. The policy was first adopted by the Negroes themselves, who organized the African Methodist Episcopal and African Methodist Episcopal Zion Churches after withdrawing from the Methodist Episcopal Church. These two, with the Colored Methodist Episcopal Church, enroll the vast majority of American Negro Methodists. Including the great Negro Baptist Church and other independent orders, this type of Church contains over half of the total negro population of the country, and considerably over one-half of all the Negro Church membership, 5,000,000 negroes being reported by all the independently governed bodies.

The official contact of the Methodist Episcopal Church, South, is through the Home Department, General Work, of the Board of Missions. The permanent activities of this Department are the support of Bible teachers in five schools of the C. M. E. Church, two teachers in Paine College, twelve scholarships in Paine

and Lane Colleges, the partial support of 110 colored missionary pastors, and a summer school for colored pastors. Special activities of the Department have been directed toward building up the schools and colleges of the C. M. E. Church. In the Centenary askings there was included the sum of \$500,000 to be used in equipping and endowing these institutions, all of which are in great need of better support. One-half of the sum was set aside for Paine College, Augusta, Ga., and the remainder was divided into sums of \$50,000 each for the other colleges. As to their use of these funds Dr. J. W. Perry, Secretary in charge of Negro work of the Board of Missions, says: "It is encouraging to see the wise use they have been making of this money—three have erected much-needed buildings, one has added money to its endowment, and the fifth one is planning a building program."

None of these institutions failed to add to the gift of the Centenary to them, but used this sum to appeal to their own constituency, to their white friends, to the General Education Board, and the Rockefeller Foundation for additional sums to supplement the Centenary offerings. Thus their funds were considerably augmented. In the main the Board of Missions seeks to do its part in raising up an adequately trained colored leadership.

The work of the women of our Church among negroes is represented by Bennett Hall at Paine College and by the Bethlehem Houses, as the city mission settlements for Negroes have been called.

Paine College was founded in 1884 by the M. E. Church, South, and the C. M. E. Church, jointly. Two years later Mr. Moses U. Paine, a local preacher in Missouri, gave \$25,000 as an endowment fund. The school succeeded, despite early handicaps, and in 1901 the Woman's Board of Home Missions voted an ap-

propriation to start an industrial department for Negro girls at Paine College. This work has been continued, and the women now have a splendid building, Bennett Hall, recently renovated, for this work.

The Bethlehem House work was begun in 1910, when Miss Mary DeBardeleben offered herself as a candidate for Negro work and was appointed for service at Augusta, Ga. In 1912 she opened the first Bethlehem House of the Council.

At Nashville, Tenn., in 1913, Miss Estelle Haskin and other members of the faculty of the Methodist Training School became interested in Negro settlement work, and a promising beginning was made. This has continued to develop, and the institution is now one of wide influence. It is used by the Social Science Department of Fisk University as a demonstration center, thus giving an example of interracial coöperation on a fine basis.

The Council also maintains Friendship Community Clubs between white and colored women in various communities, and both the Council and the Board of Missions as well as the Commission on Temperance and Social Service are interested in the work of the Interdenominational Commission on Interracial Coöperation, which, with headquarters in Atlanta, has won the support of most denominational leaders in the South to its program of removing causes of friction between the races in Southern communities by promoting racial coöperation in place of racial antagonism.

X

WESTERN AND MOUNTAIN

I. METHODISM IN THE WEST

1. *The Religious Situation.*—One of the most remarkable changes in the center of human population in modern times attended the sudden streaming westward to the Pacific coast of hundreds of thousands of American citizens beginning in 1849. While it was perfectly certain that eventually the American settlements would push through to the furthestmost geographical limits, a normal, steady expansion was anticipated; but instead, almost overnight the United States found itself on the Pacific seaboard with a vital interest in the problems of the Orient. At once the government felt called upon to open relations with Japan and Korea and to adopt its famous “open door” policy toward China. The whole problem of the Orient became an American problem.

Churches and missionary agencies were affected by this great movement no less than governments. The rush to the coast was the final stage in the great campaign to win the United States for the Christian gospel, and the final battles of that campaign are still being waged on the Western coast. Mention has already been made of the effect upon Church life and operations of the constantly shifting American frontier, with consequent far-reaching reactions in the general ecclesiastical and missionary policies of all the great denominations. It should be realized that the present demand for aid in establishing and maintaining Christian congregations of all kinds in the West is not a new thing, but that the Home Boards are continuing the century-and-a-half-old policy of pouring unstinted ef-

fort and money into the task of winning the last reaches of the American continent. In the words of Dr. J. B. Clark, "To keep in touch with the ever-shifting frontier and adroitly, bravely, powerfully to mold the raw settlements for Christ has cost the various home missionary societies \$140,000,000 in the effort to leaven America."

In "Healing Ourselves," a complete and excellent treatment of the Home Missions of the Methodist Episcopal Church, South, Dr. Elmer T. Clark gives convincing figures to show why the Methodist Episcopal Church, South, spends missionary money in California, Oregon, Utah, Montana, and other Western States.

Religion declines as we travel westward. In New England 47 per cent of all the people are Church members, and in the Middle Atlantic States 44 per cent are so affiliated. West of the Mississippi the percentage drops below 38, and on the Pacific Coast it is only 24. In the United States as a whole 61 per cent of all Church members are Protestants, less than 39 per cent being Mormons, Roman Catholics, and Jews. In the West, however, these ratios do not prevail, the twelve States of the West and Northwest having more than 60 per cent Roman Catholics and Mormons and less than 40 per cent Protestants.

In Utah there are only 12,000 Protestants in a total Church membership of 280,000, the strongest denomination, the Presbyterian, having only 2,200 members in the entire State. Nevada has but 4,000 Protestants in a religious group of 16,000, the strongest body numbering only 1,200. In Arizona there are 20,000 Protestants in a total population of 340,000 and a Church membership of 97,000. In Idaho there are 91,000 Mormons and Roman Catholics, while all other religious organizations combined enroll only 44,000; and in New Mexico the ratio is 179,000 to 31,000. In 1916 the census revealed four entire counties in Texas in which there were no members of any religious organization—Catholic, Mormon, Jewish, or Protestant—and there was one such spiritually destitute county in California. In Utah there were eight counties having no religious people save Mormons, Arizona had two in which there were none save Mormons and Roman Catholics, and in Nevada there was a county having but nine professing Christians—one Episcopalian and eight Roman Catholics. All over the West there were counties, some of them large and populous, in which the total number of re-

ligious people would scarcely constitute a fair-sized congregation. In San Francisco there are heathen temples as strong as many Christian Churches, and the telephone directory lists three times as many Christian Science practitioners as preachers, priests, rabbis, and Mormon elders combined. The religious rites practiced to-day by the Roman Catholic "Flagellantes" of New Mexico rival the superstitious observances of the most debased pagan tribes.

The discovery of gold in California in January, 1848, was soon made known around the world, and immediately there set in an unparalleled influx of people from all over the world, though the vast majority were inhabitants of the eastern United States. Within a few months the population of California grew from 5,000 to 50,000, and this also doubled within a year. By 1861 there were 375,000 in the new gold fields, which in five years produced twenty times as much gold as the whole of the United States had produced up to that time.

Under such conditions it was inevitable that the cause of religion should be allowed to suffer. Immorality abounded. Many desperate characters came in, and gambling seemed to be the chief occupation next to gold mining. Profiteering on land and foodstuffs was an everyday practice, and it was a long way to any established seat of government where law might be administered. In the midst of these conditions the communities were forced to organize to protect themselves from complete domination by the criminal elements of the saloon, brothel, and gambling hell, and thus came into existence the famous "Vigilance Committees" which meted out rough-and-ready justice in the more flagrant cases and established a semblance of order.

2. *Methodist Beginnings.*—Methodism was as early upon the scene as any other faith, and the Methodist Episcopal Church, South, was among the first to send its workers. None of the territory in the West and Northwest was covered by the Plan of Separation adopted in 1844, since no Methodism of any kind

existed there; and further, little of the territory across the Mississippi, save the Louisiana Purchase, was in the boundaries of the United States in 1844. Southern Methodism, therefore, had as good title as any religious body to work in the new sections. Moreover, all of this work was regarded officially as "foreign missionary" work and was so reported by the Missionary Society which sponsored the move to plant Methodism on the coast.

There was no existing religion on the Pacific when Methodism entered, since the efforts of Spanish priests to win the country had failed, and only a few Mexicans and Indians adhered to this Church. The field was wide open to the Methodist missionaries. The Bishops of the Church, meeting in May of 1849, had before them the news of what was happening in California and decided at once to send workers to establish a "foreign mission" in California. Bishop Robert Paine was appointed to supervise the work and shortly had secured three men, Rev. Jesse Boring and Rev. A. M. Wynn, of Georgia, and Rev. D. W. Pollock, of Missouri, who were to canvass the Church for funds with which to make the trip. They succeeded in this, sailing from New Orleans March 1, 1850, and arriving in six weeks in San Francisco. Boring, the superintendent of the Mission, was stationed at San Francisco, with Pollock at Sacramento and Wynn at Stockton. At the close of the first year only Boring and Wynn remained in the work, but all had preached during the year to many different communities under the most varying conditions, but with a good hearing and a gratifying response.

This first meeting of the workers made to the Church at home what became known as the "Thousand-Dollar Proposition," whereby each of the home Annual Conferences was requested to raise a thousand dollars and send one of its members to California. Eight of

the Conferences took up the proposition, and as a result the Pacific Annual Conference, the first Methodist Annual Conference in California, was organized in 1852 at San Francisco. There were 18 members at the organization, and the report showed 2 districts, 20 charges, 10 houses of worship, and 300 members.

This Annual Conference passed through trying times during the Civil War. The preachers were under constant suspicion, both before and after the outbreak of hostilities, and were charged with being propagandists interested in securing the admission of California as a slave State into the Union. The impossibility of any Bishop visiting them worked a great hardship on the preachers, and it was proposed that the Pacific Annual Conference set itself up as an independent Church, at least for the duration of hostilities, and so be relieved of constant suspicion and opposition. This effort was not successful, for with marvelous devotion the ministers and most of their members remained loyal to the M. E. Church, South. Bishop H. H. Kavanaugh was at this time residing outside the Confederate lines, though within Southern Methodist territory, and the Conference requested him to pay a visit to California. This he did, but was arrested on his arrival and imprisoned on the charge of being a Confederate agent. This charge could not be maintained, and the Bishop was released, performing an effective ministry for his people.

Summarizing the achievements of the Pacific Annual Conference, Dr. Elmer Clark says:

For ten years the Conference had a presiding bishop but twice; yet it made progress. It organized a Board of Church Extension and drew up a form for the reception of members into the Church before similar steps were taken by the General Conference. It established its own newspaper. It built Pacific Methodist College, Visalia Seminary, Bascom Institute, and Corvallis College in Oregon. During the war, when the funds of the Mission

Board could not be sent abroad, the Pacific Conference, itself a mission field, took up a collection for the China Mission. In 1867 the preachers who held the drafts of the Mission Board in the total sum of \$2,140 voluntarily donated them to the "old mission debt" incurred in the support of the China Mission during the war. They evangelized all the wild country round about, and within twenty years after their beginning they had set off two new Annual Conferences from their own body—the Columbia in 1866 and the Los Angeles in 1870—and still retained a Conference with 41 charges, nearly 50 preachers, and 3,500 members.

3. *Oregon.*—Prof. R. T. Stevenson in his excellent little book, "The Missionary Interpretation of History," says of the opening of Methodist work in Oregon: "The story of the entrance of Oregon into the Union cannot be truly told, H. H. Bancroft being witness, if the narrative leaves out the work of the Methodist, Jason Lee, the first on the ground, and the Congregationalist, Dr. Whitman, whose famous ride back to the Eastern settlements is part of our annals of heroism."

Title to the Oregon country was gained by the United States in 1846, but already Methodism, as well as other forms of Protestant Christianity, was on the ground. Attention had been called to this section by the visit of some Flathead Indian chiefs to St. Louis in search of a Bible in 1832, and the address which they issued upon their failure to receive one from the Catholics by whom they were received aroused great enthusiasm for work in their territory. The first missionary to respond was Rev. Jason Lee, sent out by the Methodist Missionary Society in 1835, and soon followed by others, Dr. Marcus Whitman, being the most famous. The Methodists were therefore the first religious people on the ground, anticipating even the entry of Catholicism. The first priests of this faith entered in 1838.

A brutal massacre of white settlers, particularly those from the United States, took place in 1847, in which Dr. Whitman, his wife, and several others were

killed. It was charged that the Catholic priests, if they did not instigate, were not displeased with this outbreak and took no action either to aid the victims or bring the criminals to justice.

Methodism got its hold in Oregon by the action of the Missionary Society in sending out Methodist settlers—not only preachers, but physicians, mechanics, farmers, and women. The division of the Church in 1844, however, transferred this work to the Northern branch, and the present work of Southern Methodism was begun by expansion of the California Mission. Oregon was attached to the San Francisco District of the California Conference in 1858, and the Oregon District was formally organized in 1859 with Rev. Orceneth Fisher as presiding elder. Four preachers were assigned to this work and ten circuits organized, for many of the new settlers had been members of the Methodist Episcopal Church, South, at home.

The first school of Southern Methodism in Oregon was Corvallis College, purchased in 1860. The chief work of the Church, however, was that of evangelistic preaching, which was done with such success that within two years two districts were required, and in 1860 the Pacific Conference requested the organization of a new Annual Conference. This could not be done until after the Civil War, but the Columbia Conference was authorized in 1866 and formally organized by Bishop H. H. Kavanaugh in the same year with fourteen traveling preachers and five hundred members.

A second Annual Conference was set apart from the Pacific in 1870, when the Los Angeles Conference was organized. This work had started in 1854 by the withdrawal from the Northern branch of Methodism of Alexander Groves and several others who set up a new congregation and were received into the M. E. Church, South. The work grew to such proportions that at the

time of the organization of the new Annual Conference there were 2 districts, 11 preachers, 13 charges, and 496 members.

Alexander Groves, who took a prominent part in the organization of the Los Angeles Conference, entered the ministry and became the first Methodist pioneer in Arizona, where he entered in 1870. The work was hard, for settlements were scattered, conditions primitive, and white men scarce. The Arizona District showed progress, however, and in 1922 an independent Annual Conference was organized.

4. *Montana*.—Montana Methodism may be called the personal creation of Rev. Learner B. Stateler. This interesting, picturesque, and heroic personality had been one of the first volunteers for work in the Northwest in 1834, but was not sent, and later entered Indian Mission work in Oklahoma. As a member of the Kansas Mission Conference, he was appointed in 1862 to Denver, Colo., but when he arrived there the Church had been disbanded and the property disposed of. Preparing to return home, he received word that his home had been burned and that his wife was on the way overland with a herd of cattle and personal effects.

The Stateler cattle eventually became a source of large revenue and not only supported the family, but aided in the erection of many churches in Montana. Stateler was one of the moving spirits behind the organization of the Board of Church Extension, and the example of what he himself was able to do in church erection was an inspiration to the work of the Board.

After two years in Colorado, Stateler moved on to Montana and organized the first Society of the M. E. Church, South, in this territory in the fall of 1864. Being unable to hear from his home Conference during all these years, Mr. Stateler moved on to the coast, and came to the first session of the Columbia

Conference in 1866. This body received him gladly, and he was appointed to the Albany Circuit. A Church paper falling into his hands just at this time informed him that the old Kansas Mission Conference, of which he was a member, had been absorbed by the Missouri Conference, and that the latter body had appointed him "Superintendent of Missions in Colorado and Montana." Responding to this order, Stateler returned in 1867 to Montana and began to organize congregations. Two were gotten together in this first year, and he continued to work with such diligence that in 1870 the Western Conference was organized with 2 districts, 12 circuits, and 5 preachers.

In 1871, for the first time in ten years, Mr. Stateler visited his home Conference, and later made a tour through the Eastern Conferences. Great interest in the Montana work was aroused, and twelve new preachers went out with Stateler. An independent Montana Annual Conference was organized in 1878 with only five members, but when L. B. Stateler died in 1896 at the age of eighty-six, having spent sixty years in the most arduous kind of frontier toil, there were fifteen Methodist churches in Montana, and he had aided both financially and as pastor in the erection of all of them.

Work of the Methodist Episcopal Church, South, in Colorado was begun before the Civil War by Rev. William Bradford, in 1859, and showed signs of promise, but it was completely wiped out by the effects of the war. In 1866 L. B. Stateler was appointed to superintend the work in both Colorado and Montana, but as these assignments were a thousand miles apart he necessarily confined his attention to Montana. Colorado District formed part of the Western Conference, organized in 1870, and the first presiding elder was Rev. W. H. Lewis. No preachers were assigned to the dis-

trict until 1872, when seven names appear, and in the following year there were fifteen circuits. The Denver Annual Conference was organized in 1874 and included for a quadrennium work in Montana and Oregon. It is now confined to Colorado.

New Mexico, always one of the most difficult mission fields because of the scattered population, which was made up mostly of Indians and Mexicans, was first entered by missionaries from Texas. The work was for a time part of the West Texas Conference, then of the Mexican Border Mission, and finally a New Mexico Annual Conference was organized in 1890.

5. *Sustentation Work.*—The work carried on by the Home Department of the Board of Missions in the "West," which for our Church means Montana Wyoming, Colorado, New Mexico, Arizona, Utah, Idaho, Washington, Oregon, Nevada and California, is known as "Sustentation Work." It is similar to that done in the older and larger Conferences by the Annual Conference Boards of Missions in supporting the weaker charges of the Conference. None of the Western Conferences have become able to do this within their own borders; and though there are many self-supporting congregations, much of the work must be carried by outside aid.

The early pioneers of Southern Methodism in the West worked under difficult conditions, but they succeeded in staking out claims to the most promising sections of America, regions whose possibilities of development are just being realized. This is as distinctly a missionary undertaking as was the occupation of Kentucky, Tennessee, and Ohio in earlier years. Yet in 1919 the M. E. Church, South, had less than thirty thousand members in all the West and Northwest. To quote Dr. Elmer T. Clark: "In that year came the Missionary Centenary, which made men and money

available, and almost instantly the previous decrease was turned into an increase, which has been constant year by year since that time. In four years there was a net increase of six thousand members. Such important cities as Glendale, Cal., Tucson and Bisbee, Ariz., Las Vegas and Clayton, N. Mex., have been occupied. In Arizona a new Annual Conference has been created; here the membership has been multiplied by four and the number of charges has been trebled in one quadrennium. In Northern New Mexico an entire new district has been developed and fifteen new charges planted. Religious and educational work has been enterprise at the University of Arizona and the University of California. It is not too much to say that the Missionary Centenary has saved the work of the Methodist Episcopal Church, South, in this needy region." In 1924 the Conferences of this region made the largest per cent net gain, 8 per cent, of any Conference of the Church in the homeland.

The Sustentation Section, Home Department, General Work, of the Board of Missions at the present time supports missionary preachers in the various Annual Conferences of the far West as follows: Pacific, 32; Arizona, 20; New Mexico, 32; Northwest, 38; Denver, 22. Missionary pastors in border Conferences supported are: West Oklahoma, 11; Illinois, 19. The interesting story of the Illinois Conference is told by Dr. Clark as follows: "When American Methodism was divided, Illinois fell to the Northern branch. A large number of persons, however, adhered in their sympathies to the Methodist Episcopal Church, South, and refused to connect themselves with any other branch of the Church. For more than twenty years they thus remained steadfast. In 1866 these presented a petition to the General Conference asking to be incorporated as a Conference on condition of asking no help from the

missionary funds of the Church. Their petition was granted; and while the condition was later removed, it is still true that the Illinois Conference has paid more money to the missionary treasury than it has ever received."

6. *Army and Navy.*—Closely related to the program of Sustentation is the service rendered by the Methodist Episcopal Church, South, among the armed forces of the United States. There are approximately a quarter of a million men constantly engaged in the work of either the army or the navy, and of this number a good half are always on duty in the United States.

Religious work in the military service has been conducted for years by the official chaplains, ministers who devote all their time, as regular military officers, to religious activities. Many ministers of the Southern Methodist Church have engaged in this service through the years with great acceptability and success, but the Church officially took no part in their work until 1918. The Centenary askings included five million dollars for work in the military forces and in Europe; but the end of hostilities came, and much of this sum was not required for war emergencies. It has been employed in three forms of service among soldiers and sailors.

Under the direction of the Home Department, General Work, a small appropriation of \$300 a year is made to each Southern Methodist chaplain in the army or navy. This is a very useful and valuable service, for in many cases the chaplains have no equipment and no constituency upon which they can call to supply the calls constantly made upon them to help in emergency cases or to supply Bibles, hymn books, good literature, and such things to the soldiers and sailors.

As a supplement to the work of chaplains, the Church maintains camp pastors at ten of the great training camps and permanent bases of the military forces. A

great number of such stations have been located permanently in the South, since the experience gained in the World War showed the desirability of having the advantages of a warm climate for all-the-year training camps. In most of these stations there are no permanent chaplains, for the chaplain is usually attached to a special unit and moves when it moves, whereas the camp pastor remains at his permanent post and supplements the work of the regular chaplains. A great deal of good has been done by these workers, and there is every probability that so far as funds can be found for the work this will be maintained permanently.

An especially valuable ministry is rendered by the Methodist preachers who are stationed at the numerous tuberculosis hospitals and sanitariums of the United States government. Nine of these, located in Southern Methodist territory, are served by workers of the Board of Missions.

II. MOUNTAIN WORK

1. *The Appalachian Highlands.*—The mountain regions within the borders of the Methodist Episcopal Church, South, were formally declared mission territory by the Board of Missions in 1906. It is interesting to notice just what is included in this territory and why it is classed as a mission field.

For over 650 miles, from southern Pennsylvania to the northern counties of Georgia and Alabama, the Appalachian Mountains run through the heart of Southern Methodist territory. Included in this region are 55 counties in West Virginia—all of the State—4 counties in Maryland, 42 in Virginia, 36 in Kentucky, 24 in North Carolina, 44 in Tennessee, 4 in South Carolina, 19 in Alabama, and 25 in Georgia. Of these, 98 are entirely mountainous, and practically one third of the total area of the nine States involved falls within the limits of the Appalachian mountain section.

The population of this section is over six million; and though such cities as Birmingham, Chattanooga, Knoxville, Spartanburg, Asheville, Wheeling, and Roanoke are included in the calculation, over 85 per cent of the people live in the mountain coves, on small farms, or in villages under 2,500.

The people who live in the Southern mountain sections are the purest Anglo-Saxon stock in America. They trace their ancestry to fine English, German, Irish, and Scotch forbears who entered the mountain sections from 1730 to 1760. From their ranks have come some notable leaders of American life. Daniel Boone, John Sevier, Andrew Jackson, Abraham Lincoln, James K. Polk, and John C. Calhoun were of this stock. Others have been Bishop E. E. Hoss, Dr. George R. Stuart, Bob Taylor, and Admirals Evans and Farragut. No section of America is richer in natural resources than is the mountainous South. Most of these resources are as yet undeveloped. The extensive forests contain almost every variety of tree, and an eminent botanist is quoted as saying that a greater variety of indigenous trees can be found in North Carolina than in a trip from Turkey through England, or from the Atlantic to the Rockies. Half of the country's supply of hardwood is to be found here. However, extensive forest fires and the mountaineer's destructive manner of "deadening" trees to remove them entail a great annual loss of this resource. Water power and mineral resources are equally as abundant, and equally undeveloped. The great expansion of industrial plants in the Southeast since 1910 has been based almost entirely upon the cheap and abundant water power of the Piedmont sections.

Coal and coke are found in great abundance, as well as iron ore. The rapid rise of Birmingham, Ala., as a great industrial center is due to the presence within easy

reach of iron ore, coal, and gas, so that with the minimum of overhead expense great mining, manufacturing, and shipping agencies have grown up. One eighth of the total coal areas of the United States are in the Southern mountains, and here over one fourth of the miners of the country are employed in producing over 25 per cent of the bituminous coal mined in America.

One of the peculiarities of the mountain dweller is his dialect. In reality, the words and expressions prevalent among these people are typical of the state of the English language a hundred and fifty years ago, for there has been witnessed in these sections not a retrogression, but simply an arrest of development in the growth of language. It is sometimes difficult to follow the thought of the speaker in these communities unless one is familiar with the special expressions employed, while certain descriptive terms and idioms have absolutely no meaning to the outsider. Anyone who has visited or traveled through the mountains has been impressed by these peculiarities of speech, which are almost altogether due to isolation from the rest of the world and to lack of educational advantages, such as newspapers, schools, travel, and books. Yet it is not correct to say that the mountaineer's speech is ungrammatical. Judged by the standards of the English language in the age to which it properly belongs, this dialect is usually as correct as is the English of any modern writer.

Conditions of life in the mountain communities are very different from those in other sections of the country. The farms are small and far removed from city contacts. Implements of work are crude and few. The log cabins are barren, with few comforts of life and no conveniences. Money is scarce, and the barter of products is the typical way of exchanging goods. Clothing is not elaborate, for the conditions of life and travel make it unnecessary.

The virtues of the mountain population are many. They are the most hospitable people one could hope to find and as a rule entertain freely all who are in need of meals or lodging. Honesty, morality, truthtelling, and loyalty to a cause are ingrained in their nature. The mountain feud is the virtue of loyalty to family and clan carried to excess. No section of the country played a more important part than did these mountain counties in the Revolution, the Civil War, and the World War. The earliest and hardest fighters of the war of independence came from the mountains. "They held Kentucky in the Union, they made West Virginia repent of secession, they sent 20,000 men into the Federal ranks." The greatest individual hero of the World War, Sergeant Alvin York, was a Tennessee mountain boy.

Perhaps nothing is so characteristic of the mountain man as his sense of independence, freedom, and self-reliance. It is the law of his section, and of necessity, that every one shall make his own way and largely his own law. Hence man-made laws, especially those in the making of which he has had no part, do not win his respect. He must stand up for his "rights" at all costs, even if to him this demands the death of an enemy or an officer of the law.

The evils of life in the mountains arise in many cases out of physical environment. Isolation, for instance, is the result not primarily of the desire of the people, but of the difficulty of communicating with the outside world. Mountain trails can usually be traversed only on foot or horseback. The "roads" are little more than wide, rocky gullies down which water pours in time of rain. Mountain aloofness is the result of constant isolation. Bad roads prevent the introduction of good public schools, for these require travel. The circulation of books and newspapers is difficult, because

mail service is dependent on transportation. Great improvement has been made in this regard since the rural free delivery service was expanded by the government some years ago. Road-building programs in several States have opened up mountain sections hitherto inaccessible and have revolutionized the life of the people.

The presence of the illicit liquor traffic, more prevalent in the mountains than anywhere else in the country before national prohibition, is explained by some on the ground of bad roads. The chief crop of much of this territory is corn. It is hard to get this out to market as grain, but distilled into liquor it can be easily transported in small quantities, and sold for ready cash, of which the people are always short. The difficulty of exterminating moonshining among the mountaineers, however, probably has another explanation in the refusal of these people to recognize any right of the State to interfere in their "rights." This eventually relates itself to the failure of their religious leaders to present to them any conception of the social phases of the Christian gospel. Theirs is an individual and not a social religion.

The mountain people are, and have always been, deeply religious. No section of the country is the haven of as many sects as are the mountain coves. Countless varieties of such sects, mostly quite small, have been identified in these sections. The dominant element in most mountain religion is a practical fatalism which has retarded education, progress, and adaptation to changing conditions. The "hardshell" idea is strongest among these people. Some one has said that "moonshine liquor and hardshell religion" are the greatest enemies of the mountain people. Some of the things to which this fatalistic interpretation of religion is opposed are missions, Sunday schools, education, a

salaried or trained ministry, and even the reading of the Bible.

The census of 1916 shows almost 2,000,000 adherents of various sects among the mountain people. Of these the vast majority were Protestants, for Roman Catholicism has a foothold in the mountains only among the immigrant mining population of recent importation.

In the census of 1916, 107,212 Catholics were found, while there were 779,998 Baptists of all varieties, 609,-537 Methodists, and 115,513 Presbyterians. In Tennessee are to be found such sects of Baptists as the Freewill, General, Regular, Duck River, Primitive, and Two-Seed-in-the-Spirit Predestinarian. Other States have similar representation.

There is little denominational comity among these sects, especially between Baptist and Methodist communions. President Frost, of Berea College, Kentucky, has written of the religious situation:

In religion they have distinctly degenerated; they have lost the great Protestant idea that a minister must be an educated man. Ignorance makes them positive, and the barriers of orthodoxy have been raised to a very commanding height. The same positiveness leads to a multitude of sects and is reënforced by the feudal spirit for following a partisan leader. Theological thought turns upon such points as the validity of baptism not performed in running water and the origin of Melchizedek. Naturally and happily, such discussions do not greatly affect practical life. With some tenets, however, the case is different. The mountains seem the natural home of fatalism. It is in helplessness that they cry out beside the bedside of their dear one, "If he's to die, he's to die." And this "Hardshell" predestinarian teaching does not hesitate to condemn missions and Sunday schools as an unwarrantable interference with the decrees of the Almighty. The habit of literal interpretation has raised up many champions of the doctrine of a flat earth. "Dew you perpose to take Joshuar inter yeour leetle school and learn him the shape of the yearth? Don't the Bible tell us that the yearth's got ends, an' foundations, an' corners? And that the sun runs from one end of it ter the other? Let God be true and every man a liar."

Education and a true interpretation of religion, which will come in large measure with education, are the outstanding needs of the mountains. The public schools of the highlands are a disgrace, and are so far below the standards of the denominational and independent schools, some two hundred in number, maintained here, that in some cases the public school funds are turned over to the private schools in default of popular education.

Most of the mountain schoolhouses are small shacks which can be used only in good weather. Not many years ago the average school term in this whole section was only 46 days per year, the average salary of teachers \$237, and the average expenditure per child was \$4.79 as against an average of \$16 per child throughout the United States. The percentage of illiteracy is naturally high, over ten per cent of the total population above ten years of age, or about 600,000 people, being unable to read and write.

Not only are religion and education backward in the mountains, but complications have arisen in recent years through the sudden economic invasion of big business and capital in the development of natural resources. The mountaineer finds himself in a peculiar situation. The demands of the new system are for trained workers, and he is unskilled. Servility is impossible to him; yet forced to accept the lowest wages for unskilled labor, he has the option of becoming permanently located in the depressed population or of retreating still farther into the wilderness. In either event his spirit is offended, if not broken.

The task of education in the midst of the rapid changes of life throughout the Southern highlands is twofold: first, to arouse an adequate leadership among the mountain people; and, secondly, to give practical training to as many types of workers as possible. It is

inconceivable that the Churches will ever be able to supply all the educational needs of six million people; these must be met by the people themselves, who are to be led into a vision of their own possibilities. The training of a leadership that will be directed back into the mountain communities with the ability to better conditions there, and not induced to leave the mountains for more remunerative employment elsewhere, is the special task of Christian education. It is in this that the missionary agencies of the Methodist Episcopal Church, South, are especially engaged.

2. *Methodist Work.*—The Methodist Episcopal Church, South, maintains 24 institutions of learning in the Appalachian mountain section, as that section was previously delimited. Of this number, 4 are colleges, 8 are junior colleges, and 12 are institutes, academies, and industrial training schools. Twelve of the twenty-four are technically known as mission schools. These are Ferrum Training School, Ferrum, Va.; Flat Rock High School, Flat Rock, Ala.; Hiwassee College, Madisonville, Tenn.; Lindsey-Wilson Training School, Columbia, Ky.; Reinhardt College, Waleska, Ga.; Rutherford College, Rutherford College, N.C.; John C. C. Mayo College, Paintsville, Ky.; Young Harris College, Young Harris, Ga.; Weaver College, Weaverville N. C.; Cumberland Mountain School, Crossville, Tenn.; and Triangular Mountain Institute, Dickenson County, Va., of the Home Department, General Work, and of the Woman's Department, Brevard Institute, Brevard, N. C., and Sue Bennett Memorial School, London, Ky. In the Ozark Mountains, presenting conditions identical with those of the Appalachian range of the East, is Sloan Hendrix Academy, at Imboden, Ark. We maintain 24 mountain missionaries in West Virginia, 12 in Kentucky, and 3 in Tennessee.

Sue Bennett Memorial School was one of the first

enterprises of the Woman's Parsonage and Home Mission Society and is named for Miss Sue Bennett, who first conceived the idea of the school. It was not in operation, however, before her death. The women of her home Conference, the Kentucky, took up the idea, and, aided by a gift from Miss Belle Bennett, founded the school as a memorial to her departed sister. The school was opened in a rented plant, but its own building was completed in 1897, and with seventy-five students and five teachers work was begun. Its success has been such that it is to-day one of the most efficient secondary schools in Kentucky. It conducts a model school, high school, normal school, school of business, and school of music, with an enrollment of 600 students. It ministers to both boys and girls.

The other mountain school of the Woman's Department is Brevard Institute, at Brevard, N. C. This was taken over by the women in 1903, after unsuccessful efforts had been made to operate it under other auspices. The early years were full of difficulties, which were overcome by devoted efforts, and at present the school enrolls about 350 students each year.

Space does not permit a detailed account of the history and activities of all the mountain schools. They were greatly benefited by financial aid through the Home Department, General Work, which became available in the Centenary Movement, and in almost every instance they are aided by the Boards of Missions of their neighboring or patronizing Conferences. All of these schools have done a great service in preparing candidates for the Methodist ministry, for teaching service, and for all forms of consecrated life service. Possibly as nowhere else in American education is the student exposed to just the type of intensive character training found in these Methodist mountain schools, and the response of the pupils has been most gratifying.

It is hard to realize what the Methodism of North Carolina would have been without the ministerial candidates trained at Rutherford College and at Weaver College, or what Georgia Methodism would have lost but for the work of Dr. J. A. Sharp and Young Harris College. Others have been as successful.

One of the unique adventures in the education of the Southern mountaineer has been undertaken by the Ferrum Training School System in Franklin, Floyd, and Patrick Counties, Va. At Ferrum, Va., in Franklin County, is found the central unit of the system. Here are elementary classes for children of public school age, since the community does not maintain a public school system. The chief feature of work at Ferrum, however, is in the high school and industrial departments. Here the children who show promise in the seven branch schools of elementary grade in the surrounding sections are gathered and trained. The total cost to the student at the central high school is \$100 for all expenses. Those who are able to pay more are asked not to come to this school. However, only ten per cent of the students can pay even this small sum, and the expenses of the others, and of the school system, are paid by scholarships placed at various points in the Virginia Conference.

The Ferrum System was founded in 1914 by Rev. B. M. Beckham, its present head, in a single log cabin schoolroom. It now owns thirteen buildings, a farm of four hundred acres, besides a complete industrial equipment, and has an enrollment of over six hundred in all branches. The branch schools are conducted in buildings erected in needy communities. There is always a chapel for preaching services and a large building where two teachers live and where school is conducted without cost to the children of the community. This is but typical of the work done in the other mission schools in the Southern mountains.

XI

IMMIGRANT AND INDUSTRIAL

I. THE SOUTHERN IMMIGRANT

1. *The French in Louisiana.*—One of the most “foreign” sections of the United States to-day is the city of New York, where not over a fifth of the population is American-born; but no section of that great community is as little influenced by being legally a part of the United States of America as is Southern Louisiana. Here the parish is the unit of local government, rather than the county, and the Code Napoleon, not the English Common Law, is the basis of jurisprudence and court procedure, while Roman Catholicism is the almost exclusive religion.

The French population of Louisiana is to be traced to two sources: immigration from France direct to the new country, with later mixture of the races through intermarriage with Spanish, Indians, Negroes, and English, and the deported Acadians, who, driven from their colonial homes in Nova Scotia by the British in 1755, came in great numbers to Louisiana. Here they found men of their own nationality, language, and religion.

The deportation of Acadians from Nova Scotia began in 1755 and was the culmination of long-continued difficulties between the French and their Indian allies and the British. The latter gained title to the country by the Treaty of Utrecht in 1713, and from that time to the end of French residence in 1755 there were constant friction and skirmishing between the two elements. Eventually the British commanders were

directed to destroy all the property and possessions of the French inhabitants and to deport the people out of the country. The exact language of one of the proclamations states: "Your lands and tenements, cattle of all kinds, and live stock of all sorts, are forfeited to the Crown, with all other of your effects, saving your money and household goods, and you yourselves are to be removed from his province."

About six thousand peasants were thus removed from their homes and scattered throughout the American colonies, where they led a sad and miserable existence, bereft of home, property, friends, and families.

It was but natural that, hearing of French people living in the colony of Louisiana, which indeed was still thought to be under French rule, they should have taken their way there. Even when the transfer of the territory to Spain was announced in 1764 it had little effect upon the life of the people, who have continued essentially French in language, social manners, and religion down to the present day. The repurchase of Louisiana by Napoleon in 1800 and its transfer to the United States shortly after, in 1803, were matters of slight importance to the people, and when Louisiana entered the Union in 1812 the State constitution permitted the use of either French or English in the deliberations of the legislature.

Of course the Acadians did not furnish the first nor the most numerous, but only the most romantic, elements of the population. In fact the descendants of these exiles have offered little in the way of leadership or progress to their Louisiana haven. The Roman Catholic Church was strongly intrenched when the Acadians arrived, and they added to its forces, so that to this day the rural districts of Louisiana are almost the only rural sections of North America where Romanism dominates, for in the rest of the country its con-

stituency, especially the great masses of immigrants who now form the bulk of its membership, are almost invariably found in great cities: Boston, New York, Baltimore, Chicago, and St. Louis.

This combination of Romanism with the French language and civilization has made Louisiana one of the most difficult mission fields of Protestantism in the world. It has also prevented the spread of education. The elements tracing their ancestry to French sources, whether through Acadians or direct immigration, now number about 350,000, or one fifth of the population of the State. But the concentration of this whole number in a few parishes in the south has resulted in their practical control of these sections. Here forty per cent of the people are Creoles and Acadians, and in many cases a majority of the inhabitants are still as French as their forefathers were in 1800. "They speak French, and in the rural sections English is to the multitudes a foreign language. Thousands of children do not know they are Americans. Until recently the public school was called the '*ecole publique*,' and instruction was given in French. Thus in the very heart of the South, which has ever boasted of its pure stock, we have a third of a million native-born Americans, inhabiting a space of several counties, who are as foreign as though they lived in Flanders or in Normandy."

The dominance of Romanism here has meant that education could not flourish. Of the over 800,000 members of religious bodies in Louisiana, according to the census of 1916, over 500,000 were Catholics. The percentage of Catholics in the southern parishes is said to be as high as 90 per cent. The percentage of illiteracy in Louisiana is 21.9 per cent, this being the highest in the United States, and the smallest percentage of children, 75.9 per cent, attend any school.

"In no other part of the United States is absolute illiteracy among the native-born whites of native parentage as high as among the Louisiana French."

The responsibility for this poor showing of the State as a whole is definitely laid upon the distinctively French parishes by figures given in "Healing Ourselves": "Fully one-third of all the Creole and Acadian population are illiterate. In Evangeline Parish 44.5 per cent of all the native whites are illiterate, and in St. Martin Parish the percentage is 44 per cent. Vermilion Parish has 40.7 per cent; La Fourche, 39.9 per cent; Acadia, 37.7 per cent; Lafayette, 31.4 per cent; and St. Landry, 31.2 per cent." Most of the people in the country districts are unable to read or to write any language.

These are the typical results of unrestrained Romanism, which is always the same when no vigorous Protestant program forces it to clean its house. Not only has it not educated the people, but has furnished them no moral or spiritual leadership.

Methodism in Louisiana was the result of a tour of exploration by Lorenzo Dow in 1805. He reported what he saw to Rev. Learner Blackman, the nearest presiding elder, who in the same year sent Rev. Elisha W. Bowman as a missionary to practically all of Southern Louisiana. This first circuit rider made an effort to plant Methodism in New Orleans, but seems to have met with no success whatever, and left the city for work in the country districts. But his departure was well said by an observant citizen simply to indicate "that the Methodists had reconnoitered the city by an advanced scout, and now they would never give it up as long as their itinerants could get a cowhide for a bed to sleep on and sweet potatoes to eat."

To this first preacher opposition as stubborn as that which has been constantly experienced in this section was offered, and after a year of work he had only seven-

teen white converts. Other early workers were James Axley, who built the first Methodist meetinghouse, Benjamin Edge, William Winans, Miles Harper, Richmond Nolley, Thomas Nixon, and Benjamin Drake. These almost without exception directed their labors to the English-speaking population. Occasionally missionary efforts among the French were undertaken by the circuit riders, but without any success whatever.

The French in Louisiana were the first people to whom the Missionary Society of the Methodist Episcopal Church sent a worker, for in 1819 the first representative of that organization in any work came to Louisiana in the person of Rev. Ebenezer Brown, but he too ended as a preacher to English-speaking people. Again in 1846 the first decision of the Methodist Episcopal Church, South, to begin "foreign mission" work included the French of this section. A worker was sent to New Orleans, and his first annual report showed twenty-three members. He soon gave up the task and joined another denomination.

Nothing further was undertaken for thirty years, but in 1879 Rev. William J. Picot, a French Canadian, and Rev. Frederic Bouchard made a beginning with a small day school and Sunday school in the rural sections. This effort also came to nothing.

The work of Methodism which finally became permanent was begun in 1908 by Rev. Martin Hebert. Almost alone he built up the work which is to-day organized as a special district. Being a Creole, he has had access to the thought and life of the people as no earlier missionary had. This district of the Louisiana Conference includes a population of 129,648, of which number most are Creoles, with 28 per cent Negroes. In the five parishes within the bounds of the district there are 65,869 Roman Catholics and only 13,529 adherents of all other faiths. The percentages of illiteracy are as

high here as anywhere in the United States. The section is said to be so thickly populated that one can stand on his own front porch and by passing a message by word of mouth from neighbor to neighbor along the bayous and river banks can reach a friend many miles away.

The work of the French Mission District is now carried on by Rev. Martin Hebert, who began it, and seven pastors, who were themselves Creoles. It is this raising up of a native leadership, never before done by Methodism in Louisiana and frowned upon by Catholicism everywhere, that is largely responsible for present success where so many former efforts have failed. The seven charges of the district report twenty-three churches and eight hundred members.

Houma, La., is the chief center of all Methodist work for the French. This town of over five thousand people is situated at the junction, or "crossroads," of six navigable bayous. It is on these stretches of water that so much of the life of the people takes place. Along the shores they build their houses, and boats furnish the means of transportation. A strong Church has been developed at Houma, from which evangelistic work is carried on in the surrounding territory. Over this evangelistic work Martin Hebert presides. The eight pastors are supported by the Home Department, General Work, of the Board of Missions, which also maintains three scholarships for French children in the French school at Houma and one scholarship for a young French preacher in Centenary College.

The Woman's Missionary Council has work at Houma in the shape of a school for French children and a Wesley Community House, named for Mrs. R. W. MacDonell, for many years the Secretary of the Woman's Home Mission Society and a great advocate of city mission work. Deaconesses were first sent to

work among the French in 1912, responding to a call from Martin Hebert, and by faithful development of opportunities for serving the needs of French women have firmly established the MacDonell House.

More has been accomplished by Methodist workers among the French during the past fifteen years than in all the century of effort that preceded. The needs of the work are for continued evangelistic effort by preachers won from among the French themselves, who have been educated in strong Protestant environment and have a message of evangelical faith in Christ, social service, education, and progress to present to these needy people.

2. *Italians*.—It is a surprise to many people to learn that there are over two hundred thousand Italians born in Italy living in the territory covered by the Methodist Episcopal Church, South. If to this is added the number of Italians of foreign or mixed parentage, the total will closely approach a half million. The number of Italian foreign-born in the United States is larger than that of any other racial group except the Germans. To be exact, there are 1,610,109 who were actually born in Italy, but it is evident that there are this many more who are essentially of the Italian immigrant type, even though born in this country of foreign or mixed parentage. It was estimated in 1917 that on this basis there are at least 3,500,000 Italians in the United States.

That this wave of immigration has been checked by the recent "quota law" appears when accurate figures show that a quarter of a million Italians were entering this country annually in 1920, but that to-day only about forty thousand are admitted each year. Whatever other effect this law may have, it will give to the Americanizing agencies of this country an opportunity

to catch up in the process of assimilating large foreign elements into American life. But this will not be done unless Churches and all other agencies—schools, courts, business organizations—take a part in making the “melting pot” really melt. The World War showed conclusively that in the past most foreign groups of large numbers had shown an unchecked tendency to herd together and to retain their foreign manners, language, sympathies, and ideals. No small part of the resistance to the enforcement of the prohibition law arises from the essentially foreign civilizations which still exist in so many of our great cities. New York is the worst offender, closely followed by Chicago, Boston, Baltimore, and Philadelphia. It is a curious and a significant fact that in all these great centers Roman Catholicism and resistance to Americanizing influences are found side by side.

The great bulk of the Italian immigrants are of the peasant or laboring class and upon arriving in this country enter the laboring trades, principally working on farms and in construction gangs where a minimum of education is required. For these Italians come almost to a man from the more backward sections of Southern Italy, where slum districts in cities and poverty-stricken rural sections have forced them to seek other homes simply to remain alive. In other words, the least desirable elements of the Italian population seek entry into the United States, largely to escape the intolerable conditions in which they live in Italy. To understand their characteristics and needs, therefore, it is necessary to know something of the background out of which they come.

In Southern Italy the percentage of illiteracy is as high as is to be found anywhere in the world, running as high as 70 per cent in one large province. For the whole nation the average is 37.6 per cent, but the north-

ern provinces are far ahead of those to the south, showing in the main about 10 to 15 per cent illiterates, whereas the others run usually around 60 per cent. Six times as many immigrants to this country come from south as from north Italy.

The religious background of the Italian immigrant is as distressing as his educational qualifications. Ninety-five per cent of Italians return themselves as Roman Catholics as against something over a hundred thousand Protestants, but there is also a large class, numbering a million and a quarter, who report themselves as atheists or without religious preference. The decided drift away from Rome, therefore, indicates an alarming situation, and this is prevalent in all Roman Catholic countries throughout the world. It will be recalled that since 1870 the Italian government has been free from the domination of the Roman Catholic Church, and strong opposition to Romanism has been manifested. This is not, however, opposition to religion as such, nor even to the Catholic religion, but is aimed at the political pretensions of the Church of Rome and the domineering attitude of the Catholic hierarchy. In spite of all that he has suffered, the Italian peasant is at heart deeply religious and comes to this country a Roman Catholic by force of habit, if not from personal conviction. He has heard bad things of Protestantism and is more than suspicious of its workers.

It is stated on good authority that the Fascist movement under Mussolini and his friends is at heart very friendly toward Rome, and that the Catholic hierarchy is in greater control of the political life of Italy to-day than at any time since 1870. So strong has this influence been that the project of the Methodist Episcopal Church for building a great school for Italians on Monte Mario in Rome has been definitely and seemingly permanently blocked simply by the attitude of the

political leaders under Roman domination who say that they do not feel the need of any "foreign" school in Italy.

Methodist work among Italians seeks to approach the needs of this group through a ministry that speaks its own language and if possible is of its own nationality. These workers are not easy to find, and when they are secured must be furnished with adequate equipment, for Romanism is "well heeled" and presents a vigorous campaign to hold the immigrant Catholics in its fold. This is a practical necessity, since from this source only is Romanism recruited in the United States. In parochial schools the immigrant children are taught the essentials of Romanism and, to say the least, are not impressed with the value and necessity of identifying themselves with American institutions and life. They have access to fine church buildings, and no rented hall or room will seem to them to be adequate for a church, for centuries of contact with Catholicism have taught them that the church building is usually the finest edifice in the community, even if built at the cost of the necessities of life for the people who surround it.

Something of the needs of the Italian in the South appears from the figures showing the immigrant Italian population of the various States. California has 88,502, Louisiana 16,264, Texas 8,024, Florida 4,745, Alabama 2,732. While these numbers are smaller than are found in other sections, the number of Italians, as well as of all other immigrant groups in the South, is on the increase. One cause of this is the migration of a million Negroes to Northern centers since the war. Again the Italian, especially, is essentially a farmer, and the climate and soil of the South are more like his own than any other section of the United States. Industrial plants, especially cotton-manufacturing establishments, are rapidly growing up, and these call for more labor.

If negro or white labor goes to the factories, the farms are left open, and the immigrant farmer can take them up. The growth of Southern cities partly causes, and in part is caused by, the coming in of many foreign-born and foreign-speaking elements. Construction work on railroads in the South and Southwest, which has been on the increase since 1919, attracts still other elements. It is unquestionable that in the next twenty-five years many more foreign elements will enter the South than have ever lived here before.

Aside from the supplying of an evangelistic message through an Italian-speaking ministry, the supreme need and desire of all immigrant people is for education. This is a veritable passion. They desire it not so much for themselves as for their children, so that even where the adults are impervious to all Protestant influence, or indeed to any religious control, they will willingly intrust their children to those who can furnish any kind of educational opportunity. Appealing to this instinct, the Romanists have built up their parochial school system; but once the children are in it, they are not made more, but rather less, efficient American citizens.

The Church has a special duty to the children of the immigrant, for the average Southern State to the present time has not made adequate plans for reaching this group. In the necessities of the case, the largest elements for which a Southern State educational system provides are the white English-speaking and the Negro children. As these elements are almost universally taught separately, it will be a long time before the Southern educational authorities can make special provision for non-English-speaking children of foreign parentage. Few of these can speak English to begin with, though they readily learn and are bright pupils.

Work of the Methodist Episcopal Church, South,

among Italians exists in Florida, Alabama, Louisiana, Missouri, and Texas. This list includes, however, only those efforts directed to dominantly Italian communities. Besides this, there is the regular ministry of the Church in city settlements, where the Woman's Missionary Council maintains Wesley Houses open to all groups. The social service institutions, city missions, and several of the larger down-town Churches with institutional features minister to large numbers of Italians yearly.

The need for trained Methodist workers from among the Italians themselves is so great that the Home Department of the Board of Missions carries an annual appropriation for the education of ministerial students of foreign parentage.

One of the centers of Methodist work is at Tampa, Fla., and its foreign-speaking quarter, Ybor City. Here are found over half of the Italians of Florida, together with many Cubans and Mexicans. The Latin District of the Florida Annual Conference embraces the San Paulo Church at Ybor City, with its Italian pastor, and Russell Mission, a new venture in Tampa itself. San Paulo Church has more than two hundred members and ministers to a much larger constituency in an Italian community of about 6,000. The Italians here also have access to two of the social-evangelistic centers of the Woman's Missionary Council, the Wolff Settlement and the Urban Bird Clinic, which have been described in a previous chapter.

Another center for Italian work is at Ensley and Pratt City, Ala., in the Birmingham industrial district. An Italian mission, with a good Church, is maintained, and the Woman's Council operates the Ensley Community House with its usual effective service in social evangelism. Seven workers are found at this center. Thurber and Bryan, Tex., are other centers where

preaching and social work are conducted for Italians. Italian preachers are in charge at Bryan.

An Italian community of nearly 10,000 at Kansas City, Mo., is ministered to by the Institutional Methodist Church and the Spofford Home for children. Ten workers are employed by these two institutions in community welfare work.

Southern Methodism's best ministry to Italians is done at St. Mark's Hall, New Orleans, said by competent authority to be the best arranged plant in America for the purposes of this work. St. Mark's is located in the center of a foreign section of New Orleans in which 30,000 people reside. Of these, 7,633 are Italians of foreign birth, which represent a constituency of twice that size, the largest single Italian group in any Southern State. Similarly, though the actual Italian membership of St. Mark's is only 150, it has a Christian constituency that is much larger. The plant was erected at a cost of \$120,000, mostly of Centenary funds. It contains a church, a man's building, and a woman's building. The pastor, salaried deaconesses, and volunteer workers from the New Orleans Churches constitute the staff. The work is carried on jointly by the Woman's Missionary Council and the Home Department of the General Work. The Board of Church Extension and the New Orleans City Mission Board also had a part in beginning work here in 1907.

In all of these centers the preaching of the gospel is the chief feature, and a ready response has been made to its appeal by Italians.

3. *Other Groups.*—Besides the French and Italian elements, there are large numbers of Cubans, Mexicans, Germans, Czechs (Bohemians), Jews, Syrians, and Greeks residing in Southern territory, constituting a great missionary responsibility for the Methodist Episcopal Church, South. The most numerous of these

groups are the Mexicans and Cubans. Of the former, more than a million and a half are found in the United States, living all the way from the plains of Texas to the beet fields of Michigan; but by far the larger portion are in the States of the Southwest, particularly Texas, and there they will probably always be centered. Over half the Mexican population of the country is therefore in Southern Methodist territory. This fact was given especial recognition in 1914 when the Council of Protestant Missionary Societies working in Mexico agreed upon a division of territorial responsibility. Under this agreement, which, as later revised, went into effect in 1918, the M. E. Church, South, took over the work of other societies in the Northern States of Mexico so that it might be administered as a part of the work of this denomination in connection with the extensive work already under way among the Mexicans in the Southwest. There was thus afforded a compact and effective grouping of Mexican work which has been highly satisfactory.

The most extensive enterprise of the Home Department of the Board of Missions, as well as that which shows the most gratifying results, is the work among Mexicans in the United States. This work, as well as that among Cubans in Florida, has already been described and hence will not be further discussed. It must be taken into consideration in estimating the work of the Church among the immigrants within its borders, for our largest foreign element is the Mexican group, and it is certain to become larger because there are no restrictions upon Mexican immigration such as prevail in the case of other nationalities. The strategic value of this Mexican work in the United States is not only that it will affect the life of the United States, but that an effective program of evangelizing the Mexican in the United States will be the most helpful agency in

winning the Mexican in Mexico. Besides supporting twenty preachers of the Western Mexican Mission, and twenty-nine of the Texas Mexican Mission, the Home Department, General Work, maintains Valley Institute, Wesleyan Mexican Institute, the Mexican Community Center, a number of day schools, and a religious newspaper, the *Evangelista Mexicana*.

The earliest report of the Missionary Society of the Methodist Episcopal Church, South, indicates the existence of a mission among the Germans in Texas. This was maintained as a separate organization, the German Mission Conference, until 1918, when the work was made a part of the West Texas Conference. However, the Home Department of the Board of Missions finances its paper, the *Missionsfreund*, and pays the salaries of five pastors to German churches. So far as possible, this work is being merged into the regular organization of the denomination and can be more readily handled in this way than can that of the Latin races.

The same is true of the work among the Czechs, or Bohemians as they have been called, in Texas. This Mission has the distinction of furnishing the preachers who were sent in 1920 to preach to their own kindred in Czechoslovakia, Rev. Josef Dobes and Rev. J. P. Bartak. No small part of the great progress of Methodism in Czechoslovakia is due to the presence of these two men, able to present the gospel to their own nation in the language of the Czechs. The Bohemians of Texas are rapidly becoming merged into the regular work of the Church, and it was the progress made in this direction that made possible the release of the Czech preachers to go abroad. At the present time the Home Department maintains two preachers in this section.

Scattered in every Southern city are large numbers

of Greeks, engaged in a variety of tasks from shoe-shining to restaurant operation and merchandising. Closely related to these are the Syrians. The Rev. Charles Assaf, born in Damascus, is a traveling representative of the Board of Missions among the Syrians and Greeks of Mississippi. Himself an immigrant, landing in this country penniless and unable to speak the English language, he is well able to sympathize with the needs of the people to whom he ministers.

Oriental missionary work is done on the Pacific Coast under the direction of the Woman's Missionary Council. Hindus, Chinese, Japanese, and Koreans are present in California in large numbers. There are 83 Hindu places of worship, with 55 officiating priests, in California, and several Buddhist temples. The Korean population is over 2,000, but the largest element is Japanese, of whom there are 120,000. Figures for the Chinese population vary, but a whole quarter in San Francisco is occupied by them, and the number runs up into scores of thousands.

Methodist work was inaugurated in 1897 through visits of Mrs. R. K. Hargrove and Miss Mary Helm, and in honor of the latter the Japanese at Alameda named their settlement house Mary Helm House. The first superintendent of Oriental missions in California was Rev. C. F. Reid, who came home in 1903 from opening the Korean Mission because of health reasons. He was aided for several years by Rev. J. S. Ryang, a native Korean just landed in this country for educational work and now a prominent figure in the Korean Church. In 1906, after the great earthquake, the Mission Boards divided responsibility for Oriental work, and the Koreans fell to the care of the M. E. Church, South.

Mr. and Mrs. William Acton became superintendents of the Oriental work in 1910. At the present time

Churches for Japanese and Koreans, under native pastors, are located at San Francisco, Oakland, Stockton, Manteca, Sacramento, Maxwell, Willows, Reedly, Dinuba, Alameda, and Walnut Grove, Cal., and at Terry, Tex. There are in these Churches 500 members and 70 probationers; 450 Sunday school scholars attend the 11 Sunday schools, and there are 5 Epworth Leagues with 70 members.

The Woman's Council also maintains a port worker at Galveston, Tex., to meet incoming immigrants and has workers for the "polyglot" groups in its Wesley Houses, particularly those at Fort Worth, Tex., St. Joseph, Mo., and Biloxi, Miss.

II. INDUSTRIAL COMMUNITIES

1. *Southern Industrialism.*—The immigrant and industrial situations are always closely related, perhaps as little so in the South as anywhere in the world. The reasons for this are that the Negro has always furnished the "rough labor" necessary for many industrial occupations. In other sections this work is done by the immigrant. Again, the typical activity of Southerners, both whites and Negroes, until comparatively recent years, was agriculture rather than manufacturing, whereas in other sections immigrants have been attracted to opportunities for factory or construction work.

The South is rapidly changing the basis of its economic life. Agriculture is still the prevailing occupation, but every year the amount of manufacturing increases. Two great types of industrial life are being developed, coal and iron mining in the mountains and cotton manufacturing in the Piedmont sections, where great water power developments are under way.

It is interesting to note that the typical industrial worker in the Southern cotton mills is not a foreigner,

but a native-born white American. The proportion of Negro cotton mill employees is small. Though Negroes are employed in great numbers in the iron and steel and coal industries of Alabama, and in the tobacco-manufacturing concerns of North Carolina and Virginia, the textile mill villages are almost always populated by white, English-speaking, native-born Americans. In many cases, particularly in the Piedmont sections, these workers are from the mountain sections. They are attracted to factory work by a combination of circumstances: One is steady, remunerative labor; another is better school advantages for children, and more extensive social contacts for adults also makes a strong appeal. In the main the housing conditions to be found in modern mill villages are just as good, if not better, than are to be found in either the mountain cabin or the rural farmhouse. There are more of the conveniences of life to be had.

The mill village has become the typical industrial unit in the cotton-manufacturing sections. In the main there seems good reason to believe that large cities will not soon dominate Southern cotton manufacturing. These villages have both their advantages and their undesirable features. On the one hand, they are small, and better health and housing conditions can be assured if the leadership of the community is intelligent. On the other hand, being small, they are apt to be dominated by the mill executives, even the best of whom may unconsciously become benevolently paternalistic in their attitude toward their people. This will mean the dwarfing of initiative and the drying up of individuality. In the modern factory system this is easy enough as it is, for each worker is assigned a monotonous routine, and when he has mastered this there is no special tax on his ability or initiative.

Standardization has been sought in most factory

processes, and it seems to be the undesired and undesirable by-product of the system that standardized living conditions and individual character also result. Most mill communities look like all other mill communities. A standardized type of architecture for houses, stores, factories, and even churches is adopted. Chain stores flourish, and a stranger passing through any one of a half dozen North Carolina mill communities might find it necessary to go to the railroad station sign before discovering that he was in a different community.

The great seat of the cotton-manufacturing trade of America is coming to be Piedmont Carolina and Georgia. Readiness of access to the raw cotton supply is one factor. Better and cheaper living conditions and cheaper labor constitute another. More favorable legislation is attractive. The very absence of large immigrant populations and the availability of large numbers of white Americans for the trade play a part. There are water power resources as yet scarcely touched which will turn many more spindles than are yet dreamed of. There is scarcely a five-mile stretch along the Southern Railway from Danville, Va., to the Georgia line which does not already possess a manufacturing plant with its attendant village. Gaston County, N. C., has more than 100 cotton mills, and the State of North Carolina, though it contains no city over 50,000 inhabitants, has surpassed Massachusetts as the greatest cotton-manufacturing State in the Union.

Religion has a good field in the Southern mill community. The great majority of the workers are Protestant in leaning if not in actual membership. In the average mill settlement the owners now contribute generously not only to the building, but to the maintenance of churches of all denominations. They some-

times contribute dollar for dollar with the Church membership toward its expenses.

It must be said, however, that Protestant Christianity has not made the most of its opportunity in this field. Often nothing has been attempted save the preaching services of the Church, sometimes at irregular intervals, when the situation calls for a well-rounded program of persistent social and institutional work supporting the evangelistic appeal. In default of adequate ministry by the Church to these needs, many mill communities are erecting their own recreation centers, not distinctively religious, and so do themselves what they would have been glad for the Church to undertake.

The Methodist Episcopal Church, South, through the Department of Home Work of the Board of Missions, supports six pastors in Gaston County, N. C., for work in the textile mills. Two workers are supported in Charlotte, N. C., one in Columbus, Ga., and one in Spartanburg, S. C. These, of course, cannot begin to meet the needs of the situation throughout the South. They are maintained to do demonstration work so that local authorities in Church and civic life will be led to undertake really adequate programs.

The most extensive industrial community in the South is the territory surrounding Birmingham, Ala., and constituting one of the chief mining, smelting, and iron-manufacturing communities in the United States. The Bessemer District, just outside of Birmingham, contains some 20,000 workers of the United States Steel Corporation. This is the chief of such centers in Southern Methodist territory, and the Board of Missions takes its share of responsibility through the maintenance of six pastors and one hospital worker in the district.

The mining sections of West Virginia and Virginia

are among the most extensive in the country, and, besides the white mountain labor, employ large numbers of foreign-born and Negro miners. In all of these sections the Methodist Episcopal Church, South, is represented by its regular ministry in the Annual Conferences, but special missionary workers are also maintained, and a recently founded school, Triangular Mountain Institute, in Dickenson County, Va., offers educational advantages to the children of miners and of mountaineers.

Southern Methodism is the strongest denomination in the "lead belt" of Southwest Missouri, where over 30,000 people are dependent on the lead mines for a livelihood. Favorable conditions for missionary work exist here, and seven pastors receive their support through the Home Department of the Board of Missions.

Textile Industrial Institute, at Spartanburg, S. C., now under the ownership and control of the Board of Missions, is one of the most interesting and successful experiments in education being carried on in the United States. The purpose of this institution is to take the illiterate young people and adults employed in the cotton mills of the city and give them an education. They work one week in cotton mills and go to school the next. Not only do they master their studies, but make more rapid progress than any similar group has ever been known to do. The school has been able to do its work largely through the hearty coöperation of the Saxon Mills, where all its students have been able to secure employment under the unusual conditions of their educational situation. The only standard of admission to the school is a desire to learn, supplemented by a willingness to work.

The Woman's Missionary Council has an extensive program of service in Southern industrial centers. One

of its interesting institutions is the Vashti Industrial School at Thomasville, Ga., founded in 1903, where two hundred girls in their teens are given a grammar school education and also practical training for various occupations which may be open to them.

The women also have work in the coal and lead fields of Oklahoma, Texas, Missouri, and West Virginia, where not only American, but foreign-born, workers are ministered to. Wesley Houses are also maintained for cotton mill operatives in Atlanta, Augusta, Birmingham, Knoxville, Meridian, Spartanburg, Winston-Salem, Orangeburg, Greenwood, Macon, Danville, and Griffin, and similar houses in other cities of the South meet the needs of industrial workers in many types of occupation.

Because the efforts of Methodism in ministering to the immigrant and industrial elements of Southern life are scattered through many States, and are conducted under many different auspices, it is sometimes hard to visualize the extent and importance of this work. Figures do not properly represent the real significance of the Home Mission task, for nothing less than the Christianization of all American life is its goal. The necessity of this effort is being felt increasingly by the missionaries in foreign fields, who are called on to account for the many grievous failures of Christians to Christianize their own society. One of the most effective means of replying to this criticism is to point to the extensive and successful efforts that are being made by all the religious bodies of America to leaven the mass of our social life with the spirit of Christ. The Church has not always had the support of labor, which as a group has viewed with suspicion and distrust the support of many philanthropic enterprises by "capitalism." A better spirit prevails throughout American industrial life to-day than ever before. The religious

leaders of Southern Churches have a unique chance to seize the new industrialism of the South while it is yet in process of formation and to put the principles of Christ into the foundations of this new structure. Almost overnight, the life of the South is changing, and in another generation will be materially different from the past, when it was largely rural and agricultural. Here the Protestant denominations are in greater proportionate numbers and influence than anywhere else in the world. No greater challenge has ever met the Church in the homeland than that of leavening the lump of life which is being kneaded before our very eyes. This is a call to the ministry, to the educational, civic, and business leadership of the South to meet its responsibility.

XII

RURAL AND CITY

I. THE RURAL SOUTH

1. *The Condition of the Section.*—To many people the term “country” or “rural” means only actual farm life lived without any close neighbors. As a matter of fact, authoritative bodies, such as the United States Census Bureau and others interested in compiling figures, include in the term “rural” all the population residing in communities of 2,500 or under. As thus defined, 48.6 per cent of all Americans live in rural communities. Until the census of 1920 the figures showed a majority of the people of the United States so living, but the tendency to move to larger towns has increased rapidly in recent years.

Yet, even with these changes, farming remains the largest single industry in the United States and in the world, besides being the most essential, and one third of all our workers are farmers. The South and Southwest are predominantly rural even to-day, 75 per cent of the population of the “Old South” being found in communities under 2,500. Indeed, out of the 24,000,000 rural population of the South, 21,000,000 still live in small villages and in the open country; for, with only one fourth of the land area of the United States, the South has one half of the farms. Southern States—Texas, Georgia, Mississippi, Kentucky, and North Carolina—are the first five States in the Union in number of individual farms.

All of this means that the Protestantism of the South, which includes 98 per cent of the Church membership,

is chiefly rural. The highest proportion of Protestant Church membership to the total population, 40.4 per cent, is found here, and the Southern Methodist and Southern Baptist denominations include a large majority of all the white Church members. Of the 19,392 congregations of the Methodist Episcopal Church, South, 17,000 are attached to circuits of more than one church, which means that only about 2,500 congregations have the full-time services of a pastor. The average circuit includes three congregations. These country congregations are the real life of the Church. For one thing, nearly all of the ministers of the denomination have come out of circuit Churches. Figures of recent date show that 66 per cent of the preachers came from the homes of farmers, 11 per cent from the homes of preachers, and many of the remainder from small villages and towns.

Despite all the talk in the press and on the political platform about the needs of the rural sections and of the farming industry, there has hardly been one constructive measure put into force by any of the agencies of American life to better conditions, and none seems to be now in view. In fact, no organization seems to be even seriously grappling with the situation, and unless the Protestant Church puts into effect some far-reaching rural policies, none will be adopted. This is not an unusual expectation, for the greatest single force in the life of rural America, and in particular of the rural South, to-day is Protestant Christianity. It is rightly expected to offer some solution to the very grave problems which face the country districts and country life.

In the benefactions of the late James B. Duke, of North Carolina, none were more far-reaching in their possibilities than the funds he made available for the expansion of the work of Methodist Episcopal Churches in rural sections. Mr. Duke said frequently that the

Methodist circuit riders who came to the home of his father, Mr. Washington Duke, were the greatest single influence in the life of the family, and that he desired to recognize the service they had rendered to his father and to him by making some permanent provision not only for their own needs, but for the work of the Church which they represented.

No more serious question faces the agricultural life of the nation to-day than that of farm "tenancy." As owners of the land move to towns and cities, the actual tilling of the soil falls into the hands of tenants. No constructive policy has ever been put forward to help handle this situation. There are no recognized standards governing tenancy. In the main Southern farm tenants are Negroes, and only in recent years have any large numbers of foreign-born farmers taken up land in the South. As long as there is no definite policy in regard to tenantry, and the tenant has little hope of ever being anything but a tenant, the agricultural industry will suffer. Some definite policy whereby the tenant class may hope to get into the owner class, and not only so, but may be aided in accomplishing this end, is necessary.

Besides tenantry, an ever-present problem is that of marketing the crops. It is not pretended by anybody anywhere that the farmer gets for his work anything like a fair proportionate return of the final selling price of his goods; yet with this indisputable fact, and its inescapable corollary, that farming will continue to decrease until it is made financially profitable, nothing is done by anybody. The farmers themselves, except in the rarest instances, seem unable to make any effective agreement as to marketing.

Federal Farm Loan banks have made some contribution to the third great problem of agriculture, that of finance. Yet it is reliably estimated that almost

fifty per cent of the farm land of the country is held under mortgage by life insurance and other investment concerns, and no means for lifting the ever-increasing burden of debt has been offered.

2. *The Life of the Rural Church.*—All of these problems have a vital relation to the life of the country Church. A successful evangelistic campaign for enlarged Church membership may be nullified by the shifting of the tenant population during one season. As the owners of the land who have built and attended the Churches move into towns, the natural leadership of the congregation is removed and no elements of leadership come in, for the tenant population responds to good leadership, but does not furnish it.

The Church is also affected by the financial status of the farming community. At bottom a great deal of the difficulty of the country Church is in the lack of adequate financial backing. An immediate improvement in the work of the rural Church is noticeable when the members of the congregation themselves prosper. It is undoubtedly true that the rural membership is loyal and interested in the work of the Church and is as generous as are the urban congregations, but the fact remains that they simply do not have the ready cash necessary to put at the disposal of the Church. A great deal of work is yet to be done in instilling the principles of Christian stewardship into the whole membership of the Protestant Church.

A number of "surveys" by competent bodies in recent years have sought to present in concrete form not only the conditions now existing in the country Churches, but the causes of those conditions and the possible remedies. In these studies a good deal has been said about the "decay" of the country Church. This, however, is quite a relative term. The trouble in the country Church to-day is that it is just continuing

to do what it has always done, in the same way, and with the same methods of leadership and equipment, but in the meantime the world has moved on, the people have moved away, and "the little white church" is left stranded. The program is as good as it ever was, but it never was a good or a full program. The financial support is the same as it has been in the past, but that was never adequate in the past and is totally inadequate now. It has been on the Conference Mission Board for fifty years and shows neither ability nor desire to get off. The circuit John Wesley traveled over in Georgia is little better off financially to-day than it was then.

The country Church suffers from an inadequately trained and non-resident ministry, but it cannot afford a better trained, or resident, or permanent ministry, and so the vicious circle has continued. With only 2,500 "station" appointments available in the whole Church, it is obvious that the great bulk of Southern Methodist preachers for several generations to come will be "country preachers"; yet few regard the rural work as a life calling or make any special effort to prepare themselves for its ministry. In this they are scarcely to be blamed, for where can they go to get special training for rural work, and who will pay the expenses for such training? Certainly the country boy preparing for the ministry has no such funds, and the salaries he may expect will be inadequate to support him, let alone pay a debt incurred in securing an education for leadership in rural life. Again the vicious circle.

If he should get to a theological seminary, which not over thirty per cent of the ministry of Southern Methodism does, he will find the whole educational program, from the course in homiletics up or down, as the case may be, based on the assumption that he is to minister, at

once, to a well-organized station charge rather than to the large circuit where he will actually begin his ministry.

Four causes of the decay of the country Church commonly accepted are: The lack of adequate financial support, the type of ministry, the poverty of the program, and the shifting of the population. This is another vicious circle. The population shifts largely on economic grounds, the lack of financial support resulting prevents the training or retaining of an adequate ministry, and this results in turn in poverty of program, which could not be better even with a better trained ministry, for there would not be money in the local congregation to support any more than is already being done.

The country Church has not even kept up with the progress made by other rural agencies. Consolidated schools are taking the place of the poor and scattered schools of former days. Good roads and automobiles make possible the concentration and relocation of school work. Farm demonstration agents are seeking to improve agriculture, while telephones, motor cars, electric and power plants, tractors and other labor-saving devices make farm life more comfortable.

In the case of the country Church, like progress has not been made, for 90 per cent of the buildings are of wood, and 80 per cent have only one room and are lighted by oil lamps. One fourth of the country charges do not have Sunday schools, and an equal proportion receive outside financial aid. Only two thirds of the Sunday schools are kept open all the year round.

It cannot be expected that many rural Churches will show advance under such conditions, and as a matter of fact a survey made in 1920 of 280 charges showed that 174 lost more members than they gained, and 75 did not add a single member during the year. One

of the chief evils in the country Church situation is that of the nonresident pastorate. In seventy typical Southern counties surveyed less than one fifth of the churches had the services of a full-time resident pastor. In 138 communities only 28 had pastors living on the ground, and half of the pastors of this whole number had other occupations besides preaching from which they derived their support. While some improvement in salary payments to preachers have been made recently, the change in the country districts as a whole is not noticeable. Most rural pastors to-day get less than a thousand dollars a year.

That a full-time pastorate will more than pay for itself in dollars and cents has also been shown by experience, for surveys have shown that the average net increase of country Churches with full-time pastors is 50 per cent greater than the increase of those without such service, and the *per capita* contributions of the people are twice as great.

One evidence of the failure of the great denominations in the South is found in the multiplicity of small "sects," most of them with either a Baptist, Methodist, or Campbellite origin, which make an appeal to the essentially religious nature of the people by their requirement of specific actions or beliefs and the definite nature of the service expected of their adherents. Another cause for concern to the denominational pride of Methodism is that the Southern Baptists are winning the rural South. A study of this in "Healing Ourselves" shows that:

In the South and Southwest the two outstanding white denominations are the Southern Methodist and the Southern Baptist. Of these two, the Baptist is much stronger numerically. This was not always the case. As late as 1890 the census showed the Methodists to be leading in half the States. By 1906, however, the Baptists had taken the lead in all the States save Virginia. It is very significant that this great Baptist advance

occurred in the smaller communities. The latest religious census showed that while the Baptists were leading in all the States except Virginia, the Methodists outnumbered them in the important cities. This indicates that the Baptist growth is due largely to the rural policy of that denomination. While the Methodists have been neglecting the country Churches and concentrating on the city, the Baptists have been making their "appeal to the common man," and this appeal has won.

3. Remedial Efforts.—Nothing of an extensive character was being done by any agency of Southern Methodism to help the country Church, as such, until funds were made available through the Missionary Centenary. Of course Annual Conference Boards of Missions have been making appropriations to needy charges, many of them in the country, for generations. In few instances has any progressive policy looking to raising the ideal of self-support in the mind of these aided Churches been in force. What would it mean to the Church in foreign fields if the one fourth of all rural Churches in the homeland which now receive aid should become self-supporting?

The policy of the Home Department of the Board of Missions has been planned with a view to enriching and enlarging the program of the local Church by setting up standards which a better-trained ministry may reasonably be expected to put into practice. The rural policy of the M. E. Church, South, has been said to be the most progressive and forward of any American denomination. It seeks, in brief, to find out what the needs of the various communities are, to offer remedies for these particular needs, to select certain charges and districts as "demonstration" centers for trying out the suggested policies, and promotes a far-reaching plan for special training of ministers for rural Church work. The features of the suggested "program" for rural Churches are: An adequate physical equipment, a resident pastor with a minimum cash salary, a modern

financial system including a budget and every-member canvass, coöperation with other Churches in ministering to all the needs of the community, an up-to-date program of religious education, and a plan of work for organized Church activities of all sorts.

In training a ministry to carry out this ideal, the Home Department is engaging in three types of educational activity. Chairs of rural leadership have been established by the Board of Missions in coöperation with the college authorities at Hendrix College, Conway, Ark., and Southern Methodist University. Duke University maintains its own Department of Rural Life, which coöperates closely with the Duke Fund Commission in promoting the building and maintenance of country Churches in North Carolina. Other such chairs are hoped for at other institutions. In the theological departments of Southern Methodist University and Emory University the Board of Missions helps to maintain the departments of missions, where much work relating to the rural situation is offered. Scarritt College for Christian Workers also has provision for home mission training. The School of Religion of Duke University provides in its departments of Missions and of Rural Life training courses for country Church work.

The second type of educational work is carried on jointly by the Boards of Missions, Sunday Schools, and Education of the Church at large and of the Annual Conferences. At first the work done in this direction was in the form of institutes for country pastors, but the work prospered until a large number of pastors' schools, meeting for periods of two weeks each, have been established throughout the connection. Special courses given in these schools, which now minister to thousands of Southern Methodist preachers each year, lead to diplomas in either rural or city leadership. In

the meantime, district institutes for country preachers are still conducted for periods of a few days each within the various presiding elders' districts.

The demonstration charges and districts which have been conducted in the past few years are experiment stations where new plans are tried out and their value demonstrated before being recommended to the Church at large for adoption. Ten charges and four districts have been used in this work. The charges are: Cedar Bluff, Va.; Shelbyville, Ky.; Collbran, Ala.; Harrisville, Miss.; Shuford, Miss.; Joy, Tex.; West, Tex.; Centerton, Ark.; College Station, Tex.; Smithville, Okla. The demonstration districts are: Cuero District, West Texas Conference; Albertsville District, North Alabama Conference; Conway District, North Arkansas Conference; Dublin District, South Georgia Conference.

The report of the success achieved in one of these demonstration districts proves the value of efficient, consecrated, rural Church leadership: "In three years sixteen new Churches were organized, reorganized, or revived, fourteen of these being in the open country and only three in territory never before occupied by the Methodist Episcopal Church, South. Ten new church buildings and four parsonages, all modern, were erected. Two Churches abandoned from inability to pay a salary are now paying \$450 and \$500 for this object. One circuit which had six Churches and paid its pastor \$900 annually was divided into two circuits, and after the first year each of these paid more than \$900. Two other circuits made out of one large one after three years paid \$3,100 to two pastors instead of \$600 to one, as formerly. Twenty-eight persons were sent from the district into Church service within three years."

Equally good results have been achieved in individual charges where intensive work has been done. The value of these experiments is not simply the good ac-

complished at these particular places, but the value of demonstrating that the same thing can be done throughout the Church.

II. THE URBAN SOUTH

1. *The Growth of Cities.*—American and Southern cities are no exception to the present world tendency of man to herd together in large groups in congested districts rather than living in isolation with plenty of space, air, light, and land. All over the globe mankind is flocking into the cities. This is as true in the Orient as in the Occident. Almost within the memory of living men Shanghai, China, and Tokyo, Osaka, and Kobe, Japan, have become numbered among the world's great urban communities.

In the United States more than half of all the people live in urban surroundings, communities of 2,500 and over, and 44 per cent of the citizens of this country live in communities of over 8,000. The city of New York alone contains more people than do North Carolina and Georgia combined and more than any single State except Pennsylvania, Ohio, Illinois, and New York. This rate of growth is increasing, for 12,000,000 people entered the cities in the period 1910–20 and only 1,600,-000 took up residence in the country. It is a common occurrence for a city to announce that it has doubled or trebled its population in a ten-year period, or even less.

Southern cities are no exception to this rule. While few of the really great cities are exclusively in Southern territory, there are St. Louis, New Orleans, Louisville, Richmond, Atlanta, Birmingham, Memphis, Washington, Baltimore, and San Francisco. But the cities of the South are increasing in population more rapidly than are those of any other section of the country. Between 1910 and 1920 the population of Southern cities increased 39 per cent as against an increase in the

urban population of the country at large of only 5.6 per cent.

In the cities political, social, moral, and economic problems of the greatest magnitude prevail. Ambassador Bryce has said that the one conspicuous failure of the American political genius has been its inability to govern its municipalities. The highest death rate from violence in the world is to be found in the city of Chicago, and it is not an exaggeration to say that life and property are safer in many of the colonial States of Africa than on the streets of New York or Philadelphia. Largely this condition is due to failures in maintaining the government of the cities.

The widest social chasms are found between classes in cities. Here social hatred and class wars flourish. The extremes of poverty and wealth indicate that there is not a proper distribution of the means of livelihood. Moral standards are lax in large communities, for there is not the personal restraint which comes from a large circle of acquaintances. This also explains the craze for newspaper publicity, for practically no one can become known to an entire urban community except through the columns of the press.

The ordinary failings of human nature are no more grievous or sinful in the city than elsewhere, but they are more concentrated, more numerous to the square foot, and seemingly more prevalent. Yet American cities are also the centers of the strongest Christian congregations, and thousands of the people who make up the city population are as godly in their lives as if they lived in the country. In the main the members of Churches in Southern cities have moved to them from the country, and this is also true of the majority of the people, both white and Negro, who are to-day finding their way from the farms to the tenements and factories of great cities.

The cities have an added significance in that they vitally affect the life of the rural communities. The prices of farm products are fixed in the cities. Policies affecting good roads, taxation, development of natural resources, denominational and commercial policies are all agreed upon in cities. There the newspapers are published, crops are shipped, and goods bought. The cities are the strategic points of American civilization.

2. *Methodist Responsibility.*—The Methodist Episcopal Church, South, has a particular responsibility in the cities of its territory, for there it is not only already the strongest single denomination, but also the largest proportionate increase of its membership is taking place. Though even yet a distinctly rural Church, Methodism is experiencing its largest growth in urban communities. This growth was 56 per cent in the ten-year period from 1910 to 1920, and during this same period the growth of the denomination in the country was only 18.6 per cent. Though seven tenths of the Churches and an equal proportion of the membership are now found in the country, the city membership from 1910 to 1920 increased its offerings for all purposes 185 per cent as against 140 per cent for the country work, and the property increase was 115 per cent as against 95 per cent increase elsewhere.

Three types of Churches are found in cities: the up-town (or residential) type, the downtown, and the institutional (or slum district) type. The first type is found either in the suburbs or the better residential districts and in the main is the strongest type of congregation found in the connection. Its members include wealthy and well-to-do people, its building and equipment are of the best, and its ministers are usually the leaders of the denomination. This Church is a missionary problem only in that it is at times difficult to help it realize its missionary responsibility for the rest

of the world or for the conditions at its own doors. Not many ministers have come out of such Churches in the past, though this is not so generally the case now as it once was, but it expects and demands the best ministry the smaller Churches are able to produce.

The downtown Church was once an uptown Church, but the march of progress and the shifting of its membership finds it in an entirely changed environment, often within a very short period of time. Its substantial membership moves with the crowd to more desirable living quarters and so a different type of Church results. There is left a substantial middle class which is fairly large, but the bulk of the membership will be made up of clerks, employees, students, and other similar groups who are in great need of a strong religious program, but are unable to pay the necessary expenses. In most cases it has been found necessary to regard this type of Church as deserving missionary aid in supplementing its regular preaching program with recreational, educational, and social service features.

There is also the slum Church, a missionary proposition in every respect, ministering to the poor, the outcast, and the needy, which will never support itself or provide any respectable portion of its expenses. In such a community the Institutional Church, with milk depots, soup kitchens, Goodwill Industries, night classes, and the full range of social evangelism on the same scale required in China or Brazil, will be needed.

In meeting these situations, Southern Methodism is represented by the Home Department of the General Board of Missions and by the Home Department of the Woman's Missionary Council. In addition there are local City Mission Boards, which bring together the forces of the Churches of the city to care for missionary work. Also the Annual Conference Board of Missions may be counted on for some aid, and the Board of

Church Extension is often interested here, as it is in the rural sections, in supplying capital for the erection of needed buildings.

St. Louis, Mo., is the largest single city in Southern Methodist territory, and the sixth city in size in the United States. About a million people live in the St. Louis area. This city has always been strongly Roman Catholic since its early colonial founding by the French, and this denomination to-day reports more than twice as many members as all other religious bodies combined. There is also a strong foreign-born and foreign-speaking element, among which the German influence is strongest.

Jesse Walker was the first Methodist preacher to work in St. Louis, where he arrived in 1818. At the end of the year he had a school and a Church in good condition. When Methodism was divided, in 1844, there were seven stations and 1,500 members. A division of membership took place here, and both branches have continued to work; but at the present time the Methodist Episcopal Church, South, reports a slightly larger membership, 13,000, than is claimed by the sister denomination. During quite recent years the population of the city has begun to shift until to-day what was once the "best" section of St. Louis, along the river banks, is a tenement and slum district, where only downtown Churches, and not enough of these, are left. Centenary, St. Paul's, and Lafayette Park are the Churches of Southern Methodism left to face this new condition, and it is in connection with these that workers are supported by the Home Department of the Board of Missions and by the Woman's Missionary Council. In the real slum section of St. Louis stand Kingdom House and Marvin Memorial, where practically all of the cost of operation and of the workers must be furnished from outside. This is done by the

Home Department and the Woman's Council. A difference between the downtown and the institutional, or slum, Church is that the regular membership of the downtown body contributes to its work, but in the slum sections there is practically no support from the constituency which is served by the Church. The Home Department maintains four workers in Centenary Church, one in Lafayette Park, the pastor and one worker at Marvin Memorial, the pastor and three workers at Kingdom House, one worker in St. Paul's Church, and pastors of three other needy Churches.

A situation very similar to that found in St. Louis is that at New Orleans. This is another French Catholic city, with the added difficulty that it is surrounded by the thickly settled French-speaking section of the State of Louisiana. The Woman's Council and the Home Department of the General Work have united here to maintain in the older quarter a great institutional plant, St. Mark's Hall, ministering not only to the large Italian population which surrounds it, but to other foreign-speaking groups as well. The work done here has been fully described in a previous connection.

The Home Department has work similar to that in St. Louis and New Orleans in all the great centers of urban life in the South—at Baltimore, Charlestown (W. Va.), Colorado Springs, Knoxville, Louisville, Macon, Memphis, Oklahoma City, Phoenix, Richmond, San Francisco, Kansas City, Tulsa, and Waco. If need for this work is found in Richmond, one of the strongholds of Southern Methodism, and in Baltimore, one of the earliest centers of Methodist work in America, its necessity elsewhere is manifest. In Richmond the Broad Street Methodist Church, one of the oldest in the city, has been left by most of its original membership and stands now in a boarding-house, student,

business section. It has a great institutional plant, in which the Board of Missions furnishes four workers. Similar situations prevail in other sections of the South.

3. *City Mission Work of the Woman's Council.*—Through the work of the Parsonage and Home Mission Society, later the Woman's Board of Home Missions, and still later the Home Department of the Woman's Missionary Council, Southern Methodist women have long been leaders in all the tasks of evangelizing American urban communities. Under the leadership of Misses Lucinda and Mary Helm, Mrs. R. K. Hargrove, Mrs. R. W. MacDonell, and Miss Belle H. Bennett this work has shown great progress and has been successfully established in practically all the important cities of the South. The work takes many forms, but the Wesley House Settlement is the most prevalent. An early institution was the Virginia K. Johnson School for unfortunate girls, established in Dallas, Tex., largely through the efforts of the lady whose name it bears. Mrs. Johnson succeeded, in 1895, in securing the backing of the North Texas Conference Home Mission Society and under great difficulties, but with constant success, erected a building—later expanded into a \$150,000 plant on a new site—and has cared for hundreds of girls and women. The plant was transferred to the Woman's Board of Home Missions in 1898 free of debt.

Organized City Missions in the M. E. Church, South, had their beginning in the "visiting committees" of the Woman's Home Mission Society, but by 1893 the need of a special organization was felt and a convention called at St. Louis, Mo., to consider the matter. An address by Dr. Walter R. Lambuth gave an impetus to the plan, and work was begun in several cities. Mrs. M. R. Skinner in St. Louis, and Misses Emma and Tina Tucker in Nashville, Tenn., were among the

earliest workers. The General Conference of 1894 authorized City Mission Boards, and these were soon in operation in each city. The early activities were largely personal efforts of the ladies employed for this work, but a change began under the administration of Mrs. R. W. MacDonell, and the idea of founding permanent institutional or settlement house work was pressed. The first of these was opened at Nashville in 1901. Others were soon in operation at Atlanta, Dallas, and St. Louis. The house in St. Louis became known as Kingdom House, one of the best examples of this type of work in the country.

The establishment of the office of deaconess in 1902, and the adoption of the name "Wesley House" in 1907, aided greatly in developing this form of social-evangelistic service, and much progress has been made. One of the chief tasks of the Wesley Houses has been the Americanization of the foreign-born and foreign-speaking populations which abound in the city slums. Mention has already been made of the work done through St. Mark's Hall, New Orleans, for the Italian and other foreign-speaking elements of that city. The same is true of the Ensley Community House, at Ensley, Ala. Other Wesley Houses are located at Fort Worth, Tex., in the foreign-speaking section; in the Mexican district of San Antonio, and among the Mexicans of Los Angeles through the Homer Toberman Mission, named for the donor of the initial cost of the building.

Work for oystermen in Biloxi, Miss., and for mining people in Texas, Oklahoma, Missouri, and West Virginia is also carried on with great success by the Woman's Missionary Council. This work is done almost entirely by deaconesses. Scarritt College has been the great training school of the women for deaconesses as well as for foreign missionaries. There was strong

opposition to the office of deaconess, which continued to make itself felt even after the position was established in 1902 by the General Conference of the Church. This opposition is maintained even to-day in some quarters. The women, however, both those who have held the office and those who have directed them, have shown tact, wisdom, and ability in their work until they are now recognized as indispensable, not only in the Wesley Houses of the Woman's Council, but in the work of the Church at large. Over two hundred deaconesses are now at work under the direction of the Council, some of them serving as helpers to pastors in the larger city institutional and downtown Churches of the cities.

Wesley Houses have been opened in connection with many of the textile manufacturing plants of the South. Here they serve through day nurseries, night schools, kindergartens, and industrial classes. They become social and religious centers for those whose lives would otherwise be impoverished and empty.

One of the great agencies raised up for city evangelization is the Kansas City Institutional Church, which had its beginning in 1903 through the efforts of Miss Mabel Howell and Rev. M. Charles Moore. Writing of its work, which was carried on in a large measure by Scarritt girls, Miss Estelle Haskin says:

The work of its deaconesses among the children of the Juvenile Court revealed the need of a receiving home where they might be kept in comfort and safety until permanently placed in some institution or returned to their parents. Mrs. T. B. Spofford deeded a splendid property to the City Board of Kansas City and thus enabled it to extend its work in the support of a receiving home named for its donor. The Boys' Hotel Association grew to be an institution because of the efforts of these same women to care for the small boy of the street. The Octavia Hill Association, providing clean, wholesome apartments at nominal prices for working women, was also a product of the effort of the Methodist women of Kansas City.

Goodwill Industries are maintained in Nashville, Memphis, Chattanooga, Louisville, Richmond, Dallas, New Orleans, and Atlanta by the Home Department of the General Board of Missions. These industries seek to relieve unemployment in the cities. Their plan of action is for trucks to pass through the residential sections, calling at the homes of Methodists and of any others who may be interested. Here they collect old clothes, toys, furniture, shoes, and innumerable objects needing repair. These are then taken to a shop where old people and others who are unable to secure employment are kept at work putting the goods into shape so that they can then be sold at a nominal price. Many hundreds of needy people are cared for every year by these industries, which are self-supporting save for the salary of the superintendent or manager, which is paid by the Board of Missions.

III. TRAINING LEADERSHIP

The Home Departments of the Board of Missions and of the Woman's Missionary Council together maintain almost a thousand workers of various sorts in home mission activities. There are also a hundred evangelists and evangelistic singers which are supervised by the Board of Missions, though not supported by it. It has been rightly held that the work of immediate personal evangelism is of vital interest to the cause of missions, and so through a Bureau of Evangelism the Board is seeking to keep in closer touch with the traveling evangelists of the Church. Besides these workers there are several hundred preachers in the various Annual Conferences who are supported either wholly or in part by appropriations from the Annual Conference Boards of Missions.

For the adequate training of these special workers and of all the pastors in regular service who will avail

themselves of the opportunity, there is now conducted a well-developed program of education seeking to fit preachers in all sorts of charges to do their work more efficiently. For three years there have been conducted a number of two weeks' pastors' schools in sixteen centers of the Church, usually at one of the Church colleges. Coöperating in these schools are the Boards of Missions, Sunday Schools, and Education, for all of these are greatly concerned that more adequate training shall be available for the men who are to do the hand-to-hand work in the circuits and stations. These schools offer two general courses of study, one leading to a diploma in rural Church work and the other in the work of the city Church. Literally thousands of pastors have taken part in the work of these schools and have been helped thereby. The schools also give regular credits on the standard training school courses of the General Sunday School Board, whether in the field of rural or city Sunday school work.

Necessity for this work is made clearer when it is realized that most of the pastors of Southern Methodism are untrained men. To begin with, there are some 1,500 "supplies," men who are not up to the standard of admission into an Annual Conference, or who on other grounds cannot enter the traveling connection. But few of the regular pastors have been trained as either they or the Church would like for them to have been. Only three per cent of the rural pastors of the Church are theological graduates, and only four per cent have had any kind of seminary training. Only seventeen per cent are college graduates. To all of these the pastors' schools are offering invaluable training for an effective ministry.

Mention has been made of the special work in rural leadership in several of the universities and colleges. Scarritt College has trained most of the women workers.

Another form of service in which both the Woman's Council and the Home Department, General Work, engage is the supplying of religious influences in the State universities. Among the women this work takes the form of building and supervising dormitories for the women students at the State schools. Matrons are in charge of these buildings who seek to create a desirable atmosphere for the students. Among the men this work takes the form of maintaining student pastors, eleven of whom are located at tax-supported institutions throughout the South. The work may go even further, for at the University of Texas a Wesley Chair of Bible is supported which offers instruction to scores of students who would not otherwise receive religious instruction.

Another form of service of similar character is the building of adequate church houses in university communities. Some work of this sort is also done in connection with Church educational centers. The money for this work is available through the War Work fund which was included in the Centenary askings. After the war it was on hand and is fittingly being used for the benefit of youth in the erection of churches where generations of coming students will be able to receive it.

Every missionary agency must look in two directions: first, at the fields "white unto the harvest"; and, secondly, to the home constituency which must send the workers into the fields. A Board is therefore not only a sending agency, but a recruiting agency. It is not simply a spending agency, but a cultivating agency. There are, therefore, in every missionary organization worth the name, not only departments of Home and Foreign Missions concerned with sending workers into fields where their services are needed and supplying them with the funds necessary to remain there and to

equip their institutions, but there are strong forces always at work behind the lines. Two such departments, closely related, are the Candidate and the Home Cultivation Sections. These are maintained in the M. E. Church, South, by both the General and the Woman's Departments of the Board of Missions.

The Candidate Department is the recruiting agency of the Church. Its Secretaries receive the requests of the Secretaries and the Bishops in charge of foreign or home fields, and seek to supply the men and women especially qualified to do the particular type of work for which aid has been requested. These workers keep in touch with the schools and colleges of the Church. They work also in the State institutions within their territory. The purpose is not simply to find a selected group of workers, but to keep alive the missionary interest of student groups, to stir up volunteers to Christian life service, and to afford opportunities for missionary instruction through missionary literature and institutes. This work is broader than the schools, however, for many missionaries are taken from the Church at large, from professional and business life. The modern missionary program calls for physicians, nurses, engineers, printers, industrial workers, literary men, teachers, and almost every type of training. It is the Candidate Secretary who interviews candidates and recommends those best qualified for the work in hand.

The cultivation of the Home Base of Missions is being increasingly relied upon to produce the healthy, regular support of the missionary enterprise. Special appeals, collections, and canvasses for funds will probably always be necessary. But such appeals will be made much more effective if they come to a Church already educated to the real meaning of the missionary movement in relation to the whole of Christianity. The work of Home Cultivation, therefore, is to reach the

whole home Church with a program of missionary education which will produce a real passion for missions throughout the whole Church. It is a mistake to suppose that great financial campaigns are necessarily educational in value or result. In the main their effect seems to be to produce a large financial return for a while, and then a financial dearth follows. This is an indication that the work of educating the Christian body in the business of missions has not been thoroughly done.

There are two objectives in home cultivation. One is to raise up a truly missionary pastorate. The pastors' schools serve to do this in some measure. But such schools are necessary mainly because the usual channels for educating the Methodist ministry do not contain sufficient missionary instruction and cannot be relied upon to show the individual pastor how to do in his particular charge the special task that should there be done. So the Home Cultivation Department seeks to elevate the standard of missionary instruction in all the schools and colleges of the Church. Most missionary education in seminaries in the past has been based upon the assumption that those who receive this instruction will themselves become foreign missionaries, when as a matter of fact not one in ten of the graduates of seminaries will ever go to the foreign field. Most of them will be home pastors.

The Conference Courses of Study for young preachers now contain practically nothing designed to develop a missionary pastorate. The Department of Home Cultivation is interested in that situation.

But the Church cannot wait until an entirely new pastorate is raised up and trained in the work of presenting missions in the Christian body. Therefore the work of Home Cultivation has a plan for the whole membership of the Church. In the department of

Woman's Work, this takes the form of organizing missionary societies and giving them practical tasks to do. The local auxiliaries are urged and encouraged to read and study missionary literature, and the preparation of this literature is in the hands of the Home Cultivation Secretaries.

In the Church at large home cultivation is done through a number of agencies. Coöperative programs between the Board of Missions and the General Sunday School Board have resulted in the introduction of missionary courses into the Standard Training School course. More than this, a special course in Missions and Social Service has been worked out which is rapidly going into effect. The Board of Missions has its own Schools of Missions at the Lake Junaluska and Mount Sequoyah summer encampments. In addition to this, the Church School of Missions has been developed, a plan for bringing into the local congregation a connected series of mission study classes running for a number of weeks throughout a portion of the year. These courses or classes are graded as carefully as is the modern Sunday school, so that the different age groups will all be provided for.

On the financial side, the Bureau of Specials is maintained, through which there is assigned to any responsible group, such as a local congregation, a Sunday school, an Epworth League, or any smaller organization, or to an individual, the support for a year or more of some one particular missionary task, either in the foreign or the home fields. This plan is not only a good business plan, but has much educative value as it presents a particular phase of work constantly to a special group through an extended period of time. Many specials, once taken, are kept up through a period of years. Notable specials taken by certain groups have been the assumption of responsibility by the Epworth

Leagues for the opening of the missions in Cuba, Korea, and Africa. At the present time the Sunday schools of Southern Methodism are carrying the European missions as their special. Certain congregations have built schools or churches and maintained the pastors or teachers in those schools.

The supreme task of the Home Cultivation Department of the General Board of Missions and of the Church at large is to bring the entire membership of the Methodist Episcopal Church, South, to realize that the command of Jesus, "Go ye into all the world, and preach the gospel to every creature," is still, after two thousand years, the unfinished business of the Church of Jesus Christ.

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